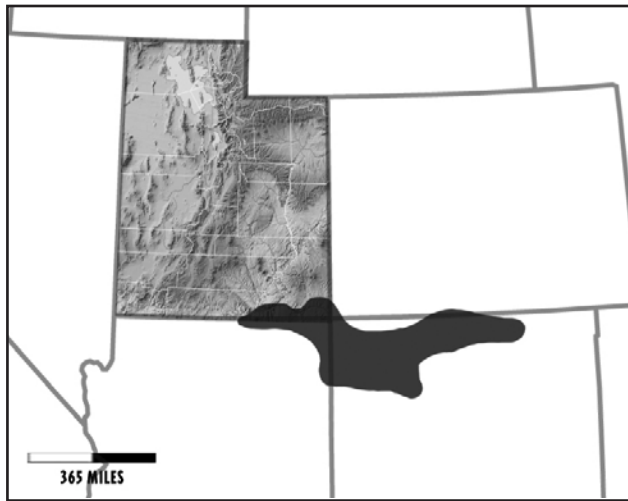
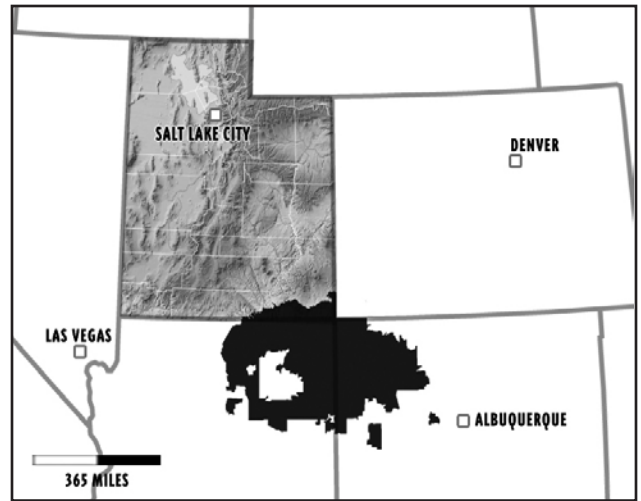


A BRIEF HISTORY OF UTAH'S NAVAJOS



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.

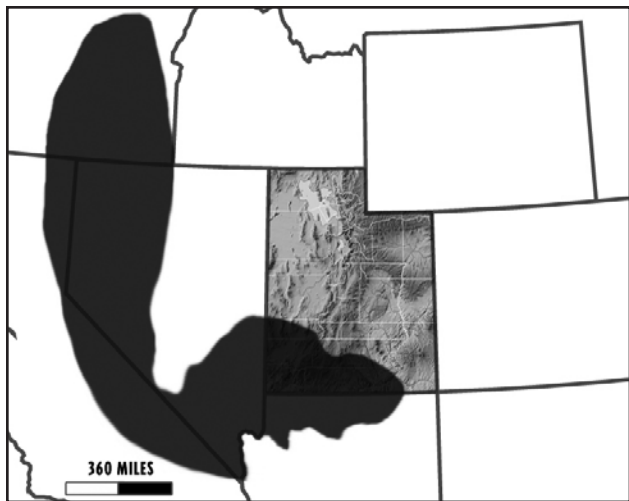
The culmination of hostilities came in 1863, when the U.S. Army, under the command of Christopher “Kit” Carson, used “scorched earth” tactics to force the surrender of the Navajo. This defeat resulted in the infamous Long Walk from their homeland to Fort Sumner in central New Mexico. Hundreds died or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

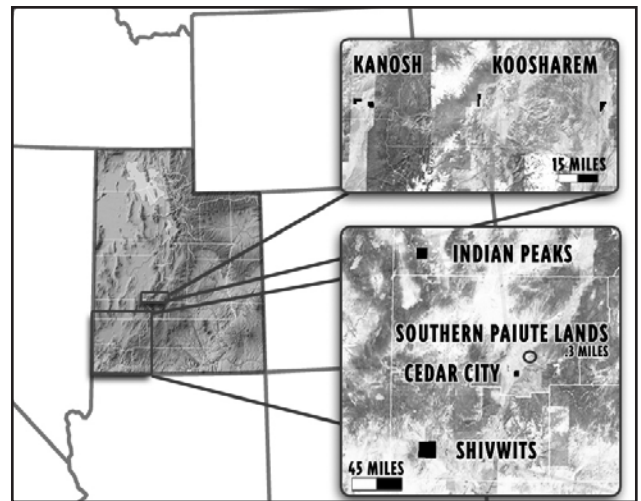
Although Native Americans were not granted citizenship until 1924, Navajos have a proud history of wartime service in the twentieth century. Many Utah Navajos served in the First World War. During World War II, Navajos played a major part in winning the war in the Pacific by developing a code based on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

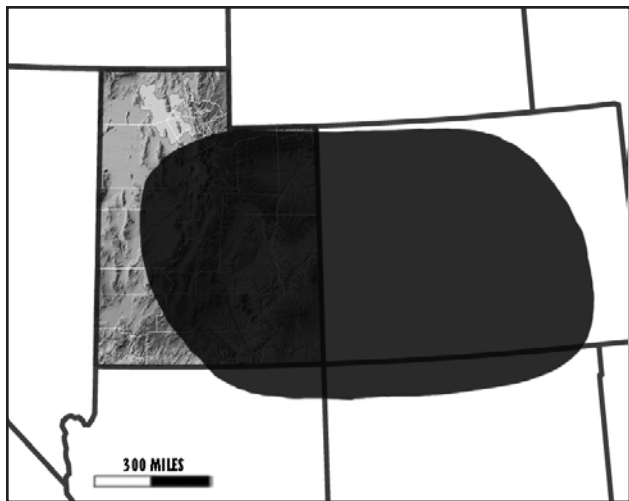




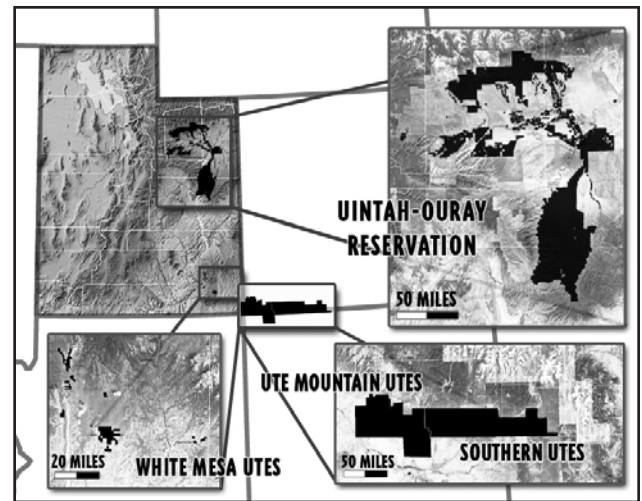
In the early 1970s the Paiutes began concerted efforts to regain federal recognition. Finally, in 1980 Congress restored the federal trust relationship to the five bands, which were reorganized as the Paiute Indian Tribe of Utah. Under restoration, the Paiutes received 4,770 acres of generally marginal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



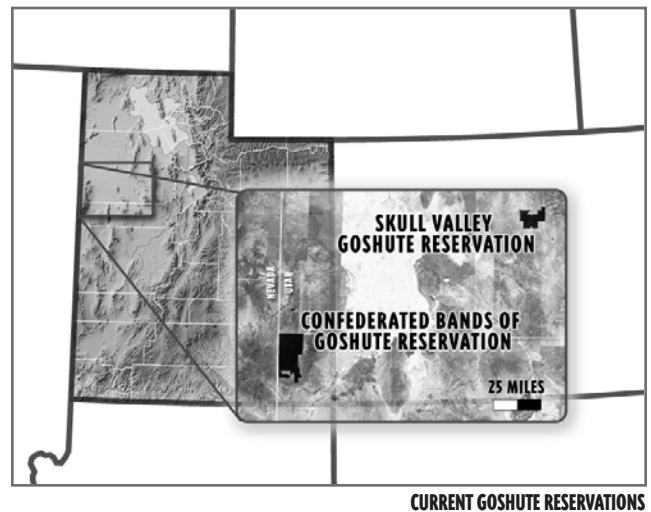
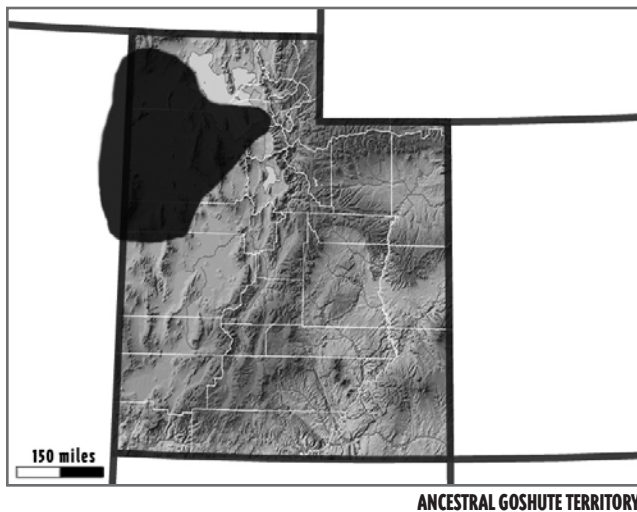
The Southern Utes in living southeastern Utah avoided reservation life for a while longer. They repeatedly resisted attempts by the federal government to remove them to Ute Mountain Ute Agency at Towaoc, Colorado, but in 1923 tensions between the Utes and white settlers culminated in the “Posey War”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



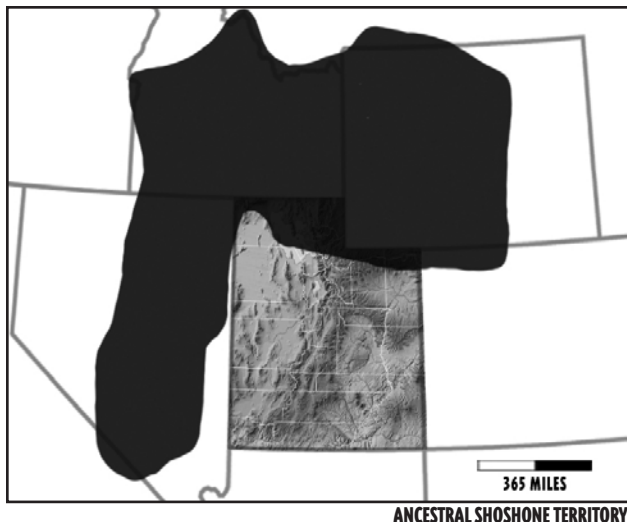
stealing livestock. Mormons retaliated by raiding Goshute encampments to retrieve stolen goods, sometimes resulting in Indian casualties.

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.

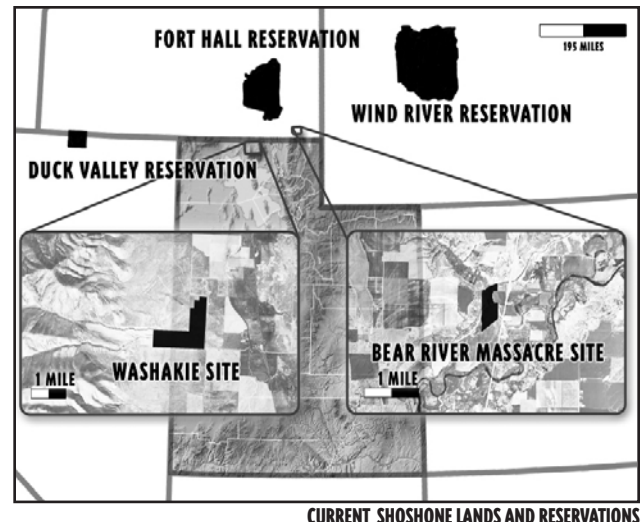
The creation of reservations ensured the Goshutes ownership of some of their traditional homeland, but the reservations also brought Indian agents and federal employees with the mission of reordering Goshute life along a white model. Tensions between the Goshutes and federal authorities frequently resulted,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



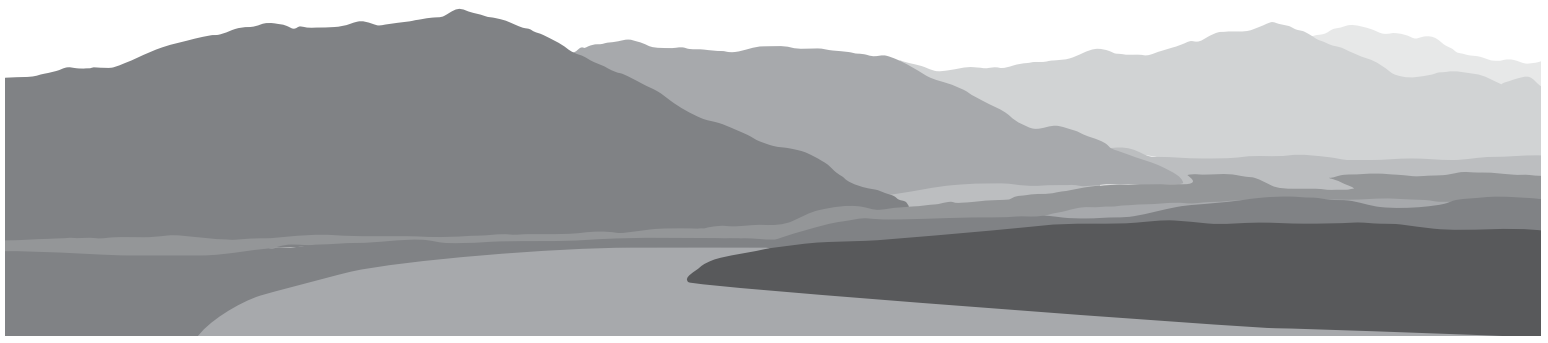
CURRENT SHOSHONE LANDS AND RESERVATIONS

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.