

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