

Indigenous Encounters with the Transcontinental Railroad

GRADE 7

Indigenous Encounters with the Transcontinental Railroad

By Wendy Rex-Atzet

Summary

The Native American people who lived in the American West encountered the transcontinental railroad as part of the larger process of American expansion, colonization, and settlement. These people were not all the same. Different tribal groups spoke different languages, followed different customs, nurtured families, maintained friendships with some groups, and fought against others. The Europeans and Americans coming into the West entered a land that was far from empty. It was already populated with diverse and complex human communities.

This lesson focuses on the Indigenous peoples who lived along the transcontinental railroad route from Nebraska to Utah, and the different ways these groups interacted with railroad builders, the U.S. Army, and settlers. Students will analyze maps, images, and quotes to explore the ways that the railroad impacted Native communities, and how these communities engaged with the railroad over time and across space.

Main Curriculum Tie

UT Standard 1.4: Students will analyze primary and secondary sources to explain causes and effects of European-American exploration, including the response and involvement of Utah's American Indian tribes.

Additional Curriculum Ties

UT Standard 1.5: Students will describe the cultural change and continuity of at least one of Utah's current sovereign nations as it has responded to changing political, social, and economic forces. Students will use a variety of resources that may include written primary and secondary sources, oral histories, photographs, artifacts, and art.

UT Standard 2.5: Students will construct an evidence-based argument to explain how the development of transportation and communication networks across the state changed Utah's economy and human geography.

Time Frame

2 time periods that run 45 minutes each.

Group Size

Students can work individually or in pairs to complete the readings and analyze the primary sources. The concluding discussion with the whole group should be led by the teacher.

Life Skills

Aesthetics Character Communication Employability
 Social & Civic Responsibility Systems Thinking Thinking & Reasoning

Bibliography

Bain, David Haward. *Empire Express: Building the First Transcontinental Railroad*. Viking Press, 1999.

Christensen, Scott. *Sagwitch: Shoshone Chieftain, Mormon Elder, 1822-1877*. Utah State University Press, 1999.

"Coming to Wind River: The Eastern Shoshone Treaties of 1863 and 1868," WyoHistory.org, May 23, 2018.

<https://www.wyohistory.org/encyclopedia/coming-wind-river-eastern-shoshone-treaties-1863-and-1868>

Dunbar-Ortiz, Roxanne. *An Indigenous Peoples' History of the United States*. Beacon Press, 2014.

- Gogolin, Jakob. Cover, *Kansas Historical Quarterly*, 38, Winter 1972. <https://www.kshs.org/p/kansas-historical-quarterly-winter-1972/17427>
- Heaton, John W. " 'No place to pitch their teepees': Shoshone Adaptation to Mormon Settlers in Cache Valley, 1855-70." *Utah Historical Quarterly* 63 (1995): 158-171.
- Monnett, John H. "Reimagining Transitional Kansas Landscapes: Environment & Violence," *Kansas History: A Journal of the Central Plains* 34 (Winter 2011–2012): 258–79. https://www.kshs.org/publicat/history/2011winter_monnett.pdf
- Northwestern Band of the Shoshone Nation, Video, 2003. Utah American Indian Digital Archive. <https://collections.lib.utah.edu/details?id=387268>
- "Pawnee History." Pawnee Nation. <https://www.pawneenation.org/page/home/pawnee-history>
- "Pawnees." Kansas State Historical Society. <https://www.kshs.org/kansapedia/pawnees/15611>
- Phippen, J. Weston. "Kill Every Buffalo You Can. Every Buffalo Dead is an Indian Gone." *The Atlantic*, May 13, 2016. <https://www.theatlantic.com/national/archive/2016/05/the-buffalo-killers/482349/>
- Sand Creek Massacre National Historic Site. <https://www.nps.gov/sand/learn/historyculture/index.htm>
- "Shoshone History." Utah American Indian Digital Archive. <https://utahindians.org/archives/shoshone/history.html>
- "The Great Race to Promontory: Pawnee Nation, Oglala Lakota, Northern Cheyenne, and Northwestern Shoshone." Union Pacific. <https://www.up.com/goldenspike/omaha-promontory.html>
- "The Treaties of Fort Laramie, 1851 & 1868." North Dakota Studies, ND.gov. <https://www.ndstudies.gov/gr8/content/unit-iii-waves-development-1861-1920/lesson-4-alliances-and-conflicts/topic-2-sitting-bulls-people/section-3-treaties-fort-laramie-1851-1868>
- West, Elliott. "American Indians and the Transcontinental Railroad." The Gilder Lehrman Institute of American History, 2009-2015.

Materials

Map, readings, and primary sources

Indigenous Encounters Worksheet

Powerpoint slides with maps and images

Background for Teachers

The Native American people who lived in the American West encountered the transcontinental railroad as part of the larger process of American expansion, colonization, and settlement. These people were not all the same. Different tribal groups spoke different languages, followed different customs, nurtured families, maintained friendships with some groups, and fought against others. The Europeans and Americans coming into the West entered a land that was far from empty. It was already populated with diverse and complex human communities.

This lesson focuses on the Indigenous peoples who lived along the transcontinental railroad route between Nebraska and Utah, and the different ways these groups interacted with railroad builders, the U.S. Army, and settlers.

Student Prior Knowledge

Students should have a basic understanding of when Euro-American settlement of the American West began, and that migrants traveled primarily by stagecoach, wagon, or on horseback before the railroad was built.

Intended Learning Outcomes

Students will understand the distinctive history of the Northwestern Band of the Shoshone Nation and the ways these people adapted to the changes brought by settlement and the railroad in northern Utah.

Students will understand the diversity of Native American cultures along the railroad route, and how the tribes met the challenges that Euro-American settlement created in different ways.

Students will analyze primary sources that represent various points of view and will consider these historic conflicts and compromises from more than one perspective.

Instructional Procedures

Students should progress through the materials in the order they are presented. After each reading, study the corresponding images and quotes. Students should answer the Questions for Analysis for one section before moving on to the next section.

Conclude with a group discussion facilitated by the teacher.

Teachers may choose to project the maps and images using the powerpoint to enhance the printed materials. They may also integrate more class discussion of the questions for each section.

Strategies for Diverse Learners

Partner reading and small group discussion of Questions for Analysis.

Extensions

Visit the site of the Bear River Massacre in Idaho.

Visit the site of the Sand Creek Massacre in Colorado.

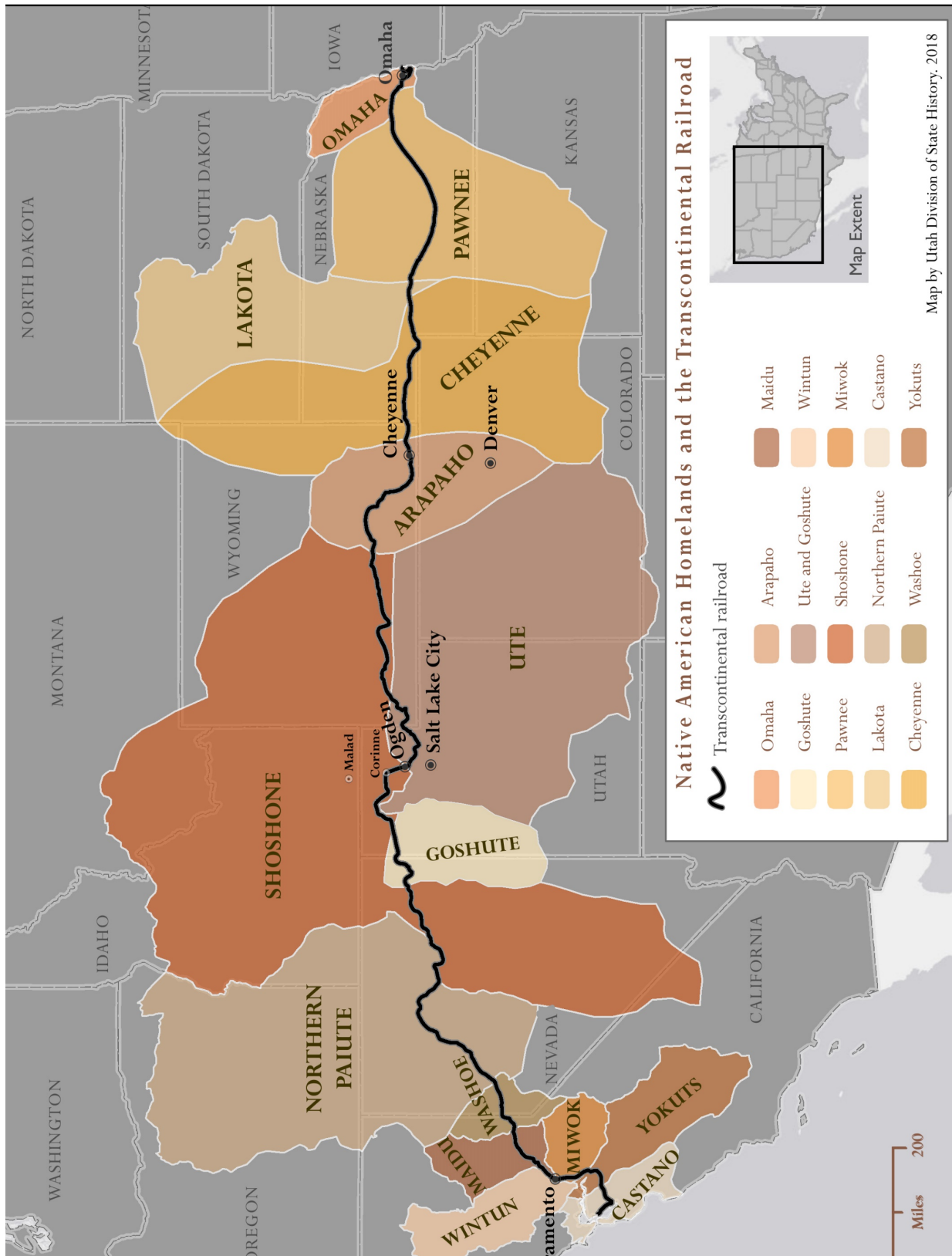
Learn more about the ways native people creatively adapted to the changes brought by American settlement.

Find out where Utah's Indigenous peoples live today. Where are their reservations? Do they also live in cities?

Find out where Pawnee, Lakota, Cheyenne, and Arapaho people live today.

Assessment Plan

Students will be doing both formal and informal assessments throughout this lesson. In the first section, the students will complete a mapping exercise and assess schema and prior knowledge. As they progress through the readings and primary source analysis in sections 2 through 4, students will discuss and analyze, and record their responses on the worksheet. Teachers can assess the completed worksheet and group discussions for engagement and critical thinking.



Reading 1. American Expansion and the Transcontinental Railroad

Euro-Americans began migrating across the plains in the mid-1840s in search of gold, wealth, and land. This migration accelerated dramatically after 1848, when the U.S. acquired modern-day California, Nevada, Utah, Arizona, and New Mexico after winning a land war against Mexico. At the same time, the discovery of gold in California, Colorado, and Montana set off a worldwide gold rush to the American West. During the 1860s the scattered white settlements in the Mountain West grew quickly as settlers crossed the plains in great numbers.

The first transcontinental railroad was built between 1863 and 1869. It stretched 1,776 miles between Omaha, Nebraska and Sacramento, California. This made it possible to travel from the Atlantic seaboard to the Pacific Ocean entirely by rail, shortening the travel time between these points from about 4 months to just 4 days. The railroad would make it possible for ever-greater numbers of people to settle in the West, and to export the region's natural resources to the booming cities in California, the Midwest, and the East. Two railroad companies did the construction work to build the railroad: the Union Pacific, which worked from Omaha heading west, and the Central Pacific, working from Sacramento toward the east. The two lines met at Promontory Summit, Utah, on May 10, 1869.

The Native American people who lived in the West encountered the transcontinental railroad as part of this larger process of American expansion, colonization, and settlement. These people were not all the same. Different tribal groups spoke different languages and followed their own tribal customs. They all nurtured their families, maintained friendships with some groups, and fought against others. The Europeans and Americans coming into the West entered a land that was far from empty. It was already home to many diverse human communities.

Native Americans all faced similar challenges as Euro-Americans advanced into their homelands, but they did not all respond to the migrants, settlers, and railroad builders in the same way.

Map Analysis and Anticipation Questions

1. How many Native American tribal territories did the transcontinental railroad go through?
2. Name them:
3. Identify Omaha, Cheyenne, Denver, Ogden, Salt Lake City, and Sacramento on the map. Can you guess which of these cities was established before 1850? Before 1840?
4. Given what you know right now, how do you think the railroad impacted the lives of Native American people living along its route?
5. Given what you know right now, how do you think Native American people responded to the railroad?

Reading 2. Pawnee: Allies and Enemies

The Union Pacific company began laying track westward from Omaha, Nebraska, in 1865.

The region that is now Kansas and Nebraska was the homeland of the Pawnee people, who numbered about 20,000 at the time the transcontinental railroad was built. They were skilled at agriculture, growing corn, beans, squash, and pumpkins. Each year Pawnee communities migrated up to 500 miles to hunt bison on the plains, returning to their villages in the fall to harvest their crops and spend the winter.

Pawnee people cultivated friendly relations with American settlers, and they formed a strong alliance with the U.S. Army to defend the transcontinental railroad against the Pawnees' traditional Indian enemies, the Lakota and Cheyenne people.

Warriors known as Pawnee Scouts worked closely with the U.S. Army to protect the railroad construction zone from raids and attacks by their Native American rivals. Patrolling the line well into Wyoming, the Scouts fought Lakota and Cheyenne raiders and recovered stolen livestock and goods.

For the Pawnee people, the U.S. Army was a powerful ally that could help them in their conflict with their own longstanding enemies. For the Union Pacific and the Army, the Pawnee offered protection for railroad crews and trains. This alliance provided both economic and psychological benefits to Pawnee people, who were able to triumph over their enemies and enjoy friendly relations with the United States.

During the 1870s American settlement spread through Pawnee territory and the tribe was removed from its Nebraska homeland to a reservation in Oklahoma. There are now more than 3,000 registered members of the Pawnee Nation.



Pawnee villages were comprised of earth lodge homes. Source: *Kansapedia*, Kansas State Historical Society. <https://www.kshs.org/kansapedia/pawnees/15611>.

Questions for Analysis: Pawnee

1. Given what you know about Nebraska, why do you think Pawnee people built their homes of earth?
2. Does it matter that Pawnee people grew crops and hunted wild game to feed their communities? Why?
3. Why were Pawnee people known as being friendly to the Americans?
4. How did the Pawnees' alliance with the Army benefit the Pawnee community? Were there disadvantages as well?
5. What is the most interesting fact you learned about the Pawnees' relationship with the railroad?

Reading 3. Lakota, Cheyenne, Arapaho: Turmoil on the Plains

When Union Pacific work crews entered the Central Plains, the region was in turmoil. Native Americans who lived in this vast area, including the allied Oglala Lakota Sioux, Northern Cheyenne, and Southern Arapaho tribes, were struggling to adapt to the massive environmental changes and loss of natural resources that were created by the river of migrants crossing the plains and rapid Euro-American settlement.

Several ecological crises were the direct result of Euro-American expansion. These included the overhunting and near extinction of the bison—a critical source of food, clothing, and shelter for Plains Indians -- and the destruction of grazing lands by American cattle and farmers. Whites also consumed vast quantities of wood to build and fuel homes, farms, and steam engines. These environmental changes undermined native food sources and trading economies in drastic ways, destabilizing native communities. Indigenous people searched for ways to continue traditional lifeways and preserve a land base in the face of these changes. These stressors led to growing tensions and increasing conflicts with American settlers, immigrants, and soldiers.

Lakota, Cheyenne, and Arapaho people had good reasons not to trust the U.S. government or the Union Pacific Railroad Company, including a bitter history of broken promises and violence toward native communities. They were among the tribes that signed the Treaty of Fort Laramie in 1851. This treaty promised the tribes protection from American settlers and a yearly payment of food and supplies by the United States as compensation for damages caused by the migrants. In return, the tribes agreed to allow migrants and railroad work crews to cross tribal lands safely, to allow the United States to create roads and posts in their territories, and to end the fighting with their traditional native enemies.

The 1851 treaty created a short period of peace, allowing more settlers to enter tribal lands. However, more settlers created more problems. Before long, all of the treaty terms had been broken. Tensions rose and a period of warfare erupted across the Central Plains. Native warriors across the region conducted raids and killed white settlers. Other Native bands sought peace and accommodation with the Americans. The U.S. Army, tasked with protecting settlers, migrants, telegraph lines, and the railroad, pursued a policy of total war, killing Indian men, women, children, and the elderly.

One of many tragedies for Native people was the Sand Creek Massacre. In November 1864, Army Colonel John M. Chivington, with the blessing of Colorado's territorial governor John Evans, led an attack on a peace-seeking village of Cheyenne and Arapaho people camped at Sand Creek, not far from Denver. The American forces killed more than 230 native people, two-thirds of whom were women and children.

In retaliation for Sand Creek, Cheyenne and Arapaho warriors raided livestock, pulled down telegraph wires, and killed white settlers and migrants. This kind of interracial violence continued until 1870, bracketing the years the transcontinental railroad was being built through the region. American reports of Indian violence fanned fears among railroad companies and travelers alike. Railroad executives demanded the U.S. military protect the railroad project, and the railroads carried American soldiers – fresh from fighting in the Civil War –

into the heart of the plains. It was common for both soldiers and overland migrants to kill native people on sight, whether or not they were part of the fighting.

The Army's military campaigns against the tribes were aided by the actions of white hunters who killed millions of bison to sell their hides, in the process undermining the primary source of food, clothing, and shelter for all of the Plains tribes. In just 30 years white hunters nearly eradicated the American Bison. By 1900, roughly 30 million bison across the Great Plains had been killed, leaving just a few hundred in the wild. The loss of this critical resource led to starvation and desperation for Lakota, Cheyenne, Arapaho, and other Plains Indians.

Primary Source Analysis: Cheyenne



Image 1(a): "Cheyenne Indians and buffalo on Union Pacific railroad tracks." Painting by Jakob Gogolin, 1930. Courtesy Utah State Historical Society.

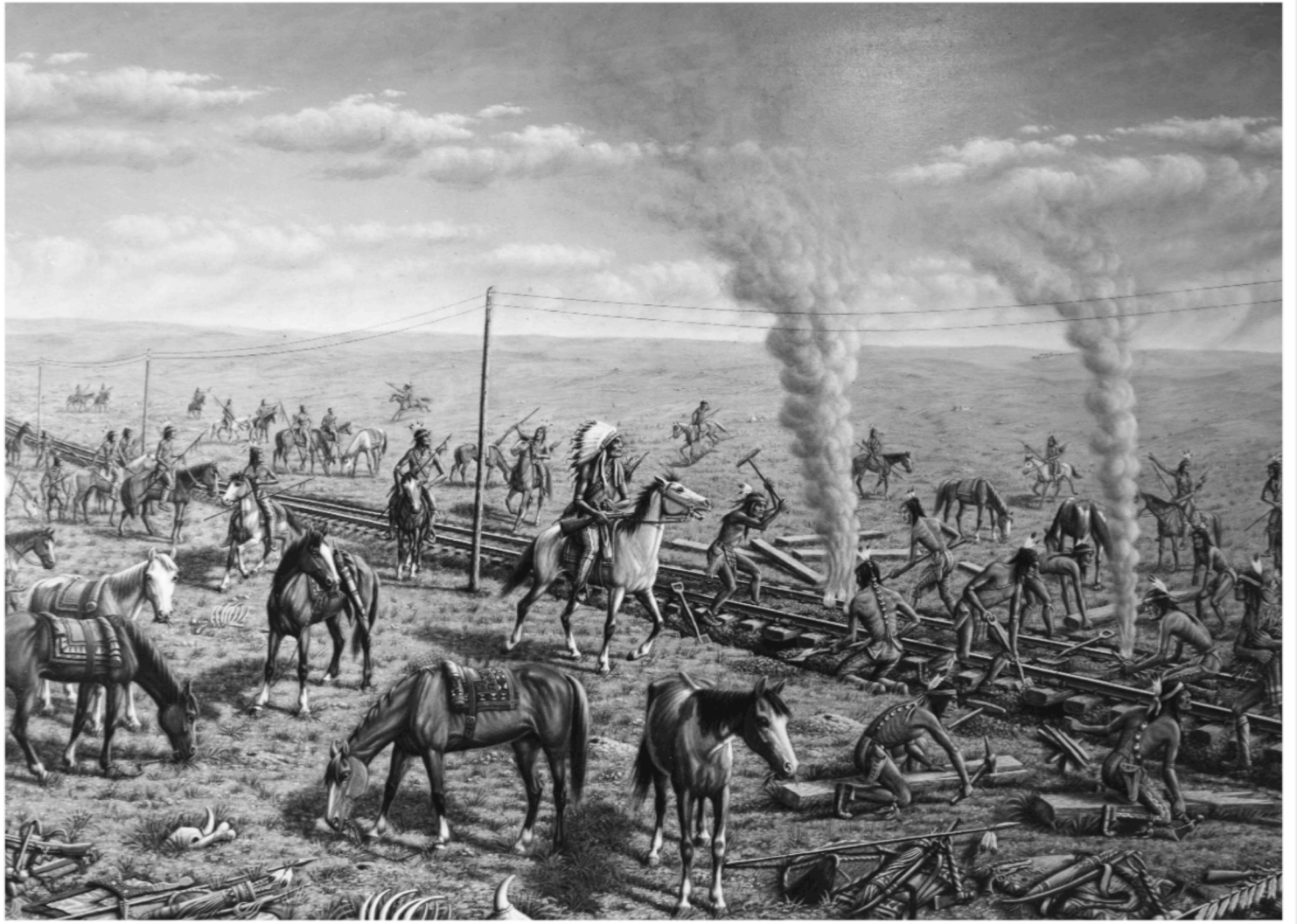


Image 1(b): "Cheyenne Indians tearing up the tracks of the Union Pacific R.R." Painting by Jakob Gogolin, 1930. Courtesy Utah State Historical Society.

These two paintings were created as a set by the artist Jakob Gogolin in 1930, and were later given to the Union Pacific Railroad Company. Gogolin was a German immigrant who lived in Denver. He is known for several paintings that depicted Native American attacks on the Union Pacific during construction of the transcontinental railroad.

Primary Sources – United States Army

“We are not going to let a few thieving, ragged Indians stop the progress of [the railroads].”

“We must act with vindictive earnestness against the Sioux, even to their extermination, men, women, and children.”

“The more we can kill this year, the less we will have to kill next year, for the more I see of these Indians the more convinced I am that they all have to be killed or be maintained as a species of paupers.”

General William Tecumseh Sherman, Commander General, U.S. Army

“Attack all bodies of hostile Indians large or small. Stay with them and pound them until they move north of the Platte [River] or south of the Arkansas [River].”

General Grenville Dodge, Commander of the Department of the Missouri, U.S. Army

“Kill every buffalo you can. Every buffalo dead is an Indian gone.”

U.S. Army Colonel to his troops, 1867

Questions for Analysis: Lakota, Cheyenne, Arapaho

1. When viewed as a series, what story do Gogolin’s two paintings tell about Native Americans and the railroad?
2. What reasons does Gogolin offer for the Cheyennes’ attack on the railroad track?
3. Gogolin shows many bison in the first painting and no bison in the second painting. What is the artist saying about the role of bison in the lives of Plains Indians?
4. Why do you think Gogolin did not create paintings of Pawnee Scouts protecting the Union Pacific?
5. Do you think that the opinions of General Sherman and General Dodge were shared by all settlers moving westward? Why or why not?
6. Why do you think the U.S. Army advocated killing Indian women and children, not just warriors?
7. What kind of intercultural environment do the generals’ statements foster?
8. What reasons can you identify for Lakota, Cheyenne, and Arapaho people to fight against Euro-American settlement and the railroad? Give specific examples.

Reading 4. Northwestern Shoshone: Adapting to Change

Like other tribes along the transcontinental railroad route, the lives of Shoshone people were disrupted in many ways by Euro-American expansion. The Northwestern Shoshone bands who lived in northern Utah, southern Idaho, and eastern Nevada dealt with a similar set of ecological and economic crises when settlers entered their homeland.

Initial relations with Euro-American fur traders were open and friendly. Shoshone people traded their furs at Fort Bridger, and some lived at the fort. Early relations between Shoshone people and Mormon settlers were likewise peaceful and open. This began to change as settlement and overland migration increased. Wagon traffic heading to Oregon and California, and the spread of Mormon settlement in northern Utah, ramped up the same threats to Shoshone food and trading economies that the native people of the Central Plains faced.

Especially as Mormon people settled in Cache Valley – which was a critical place in the Shoshone food economy – tensions grew and hostilities between Shoshone people, Mormon settlers, and overland migrants increased.

But by the time Union Pacific tracklayers entered Shoshone country, the era of violent conflict in northern Utah had already passed. In January 1863 – nearly two years *before* the massacre at Sand Creek – U.S. Army troops from Salt Lake City decimated a Shoshone encampment near present-day Preston, Idaho. The Bear River Massacre killed more than 350 Shoshone people, mostly women, children, and the elderly. It remains the single largest massacre of native people by American forces west of the Mississippi.

Grieving and angry, Shoshone warriors retaliated against Mormon communities in the region. The violence didn't end until summer, when Shoshone bands from around the region signed a peace treaty with the United States at Fort Bridger. This treaty specified that Shoshone people would not attack settlers, wagon trains, stage coaches, telegraph lines, or the forthcoming railroad. In return, the U.S. promised to give the Shoshone annuities (annual payments of food and supplies) to help offset the losses of game and land to settlement. In reality, the annuities given were always less than what had been promised.

Bolstered by increased migration after the railroad opened in 1869, Cache Valley's white population boomed to 10,000 in less than 10 years. The settlers' herds of livestock and plowed fields destroyed the native grasses that formed a cornerstone in the Northwestern Shoshone diet, and wild game grew scarce because of overhunting. Soon, the Northwestern Shoshone were, quite literally, starving.

During these years the Northwestern Shoshone embarked on a difficult process of cultural and economic change. The band led by Sagwitch, a gifted leader and diplomat, refused to move to the Shoshone-Bannock reservation at Fort Hall, preferring to stay in their Cache Valley-Box Elder homeland among the settlers. Even as they continued to hunt and fish, they took on work in the settler's economy as laborers, cattle herders, and horse trainers. They rode on the railroad, traded in local communities, and sometimes performed during settler celebrations.

In 1873, Sagwitch and his people joined the Church of Jesus Christ of Latter-day Saints and built a strong friendship with the Mormon missionary George Washington Hill. Hill assisted them as they built homes near Corinne (a new, non-Mormon railroad town) and learned to farm. Soon, however, Corinne's residents, suspicious of both the local Mormons and their Shoshone converts, brought in the U.S. Army to evict their native neighbors. Even though it was their first harvest, Sagwitch's people had no choice but to leave their crops in the fields and move again, finally establishing the town of Washakie near present-day Malad, Idaho, with the aid of the LDS Church.

As Patty Timbimboo Madsen of the Northwestern Shoshone writes today, “The Washakie Indians had to adapt to the ways of the white man or perish. They learned to farm and ranch the land, they helped build the Logan Temple and the Samaria Canal. They had a saw mill and made their own bricks. They raised horses, sheep, chickens, pigs and cows.... The railroad enabled the Washakie Indians to go farther and see sights that would have taken them days or months to see. The railroad was the end, and the beginning, of a culture of people who had no control of their destiny except to conform and live.”

Primary Source Analysis: Northwestern Shoshone

Primary Sources: Three Perspectives

“How Indians are to live without food, I know not. You may be able to inform me. If they can, they have different stomachs, and different systems generally from mine. I know from positive and critical inspection, that those I have been feeding have nothing to subsist upon. [Even hunting is worthless to attempt, because northern Utah has become] more destitute of game than Maryland or Virginia.”

Reverend George W. Dodge, Northern Utah Indian Agent, 1872

“I have been intimately acquainted with the white man from my childhood, and I... have [always] been an advocate for peace... The white man roams the mountains all over, hunting for the gold and silver that belong to the Indian until he sells the land. When have I interfered with him? The railroads pass through my country and have scared the game all away. Still I have made no objection to this, nor do I want to. I want all men to have the privilege of doing as they like, undisturbed, and make all the money they can, and all I want is peace and to be allowed to make a farm in a small, very small, portion of the country I have always lived in and still want to live in.”

Sagwitch, Northwestern Shoshone, August 31, 1875

[Regarding the successful town of Washakie:] *“Here is a town laid out with school houses and church, homes, farms and every convenience found in settlements no older than Washakie. Many neat homes are found here. Grains of all kinds and lucern are abundant. The farms, lots and corrals are fenced; every kind of modern farm machinery is in use, and from all wandering, useless being, the noble Red Man has become an independent farmer, and some of them are getting rich.”*

Deseret Evening News, May 26, 1898



Image 2(a): Shoshone people, perhaps near Fort Bridger, Wyoming, 1868/1869. The man with arm raised is reportedly the Eastern Shoshone leader Washakie. Photograph by A.J. Russell. Beinecke Library, Yale University. Source: wyohistory.org

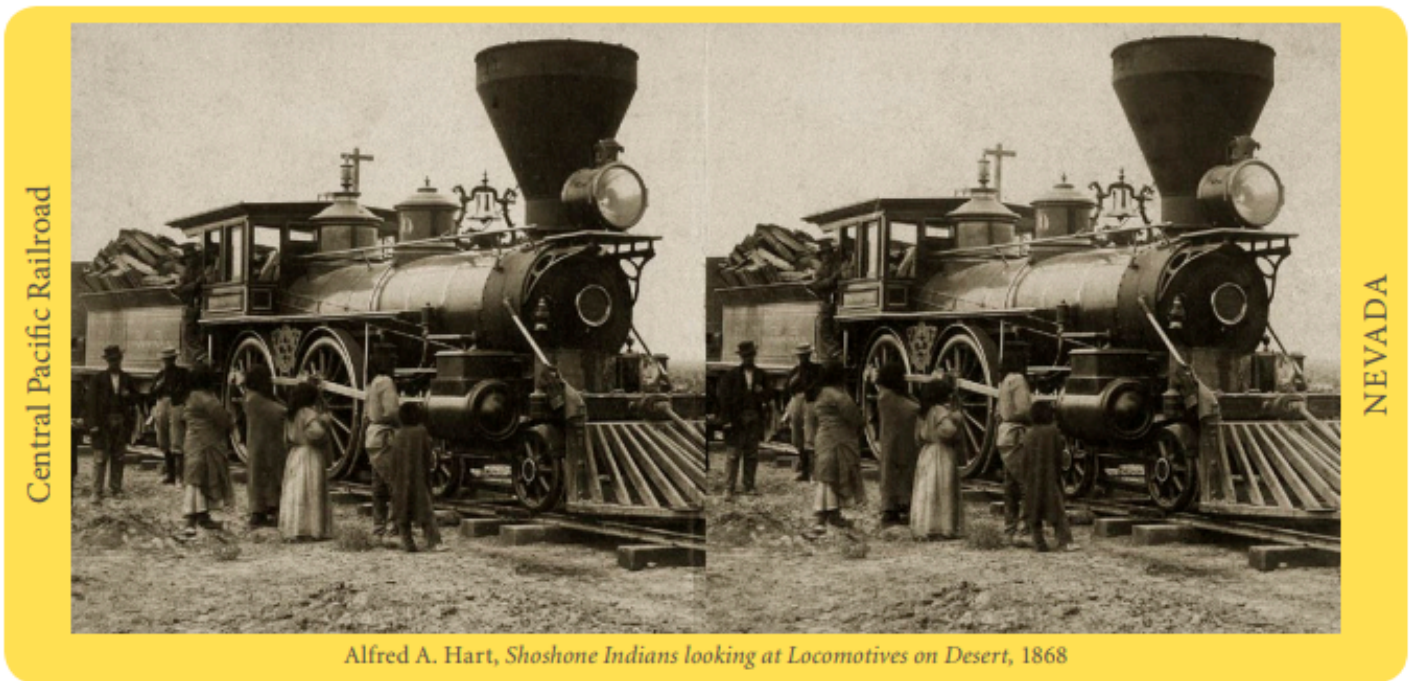


Image 2(b): "Shoshone Indians looking at Locomotives on Desert, 1868, Central Pacific Railroad, Nevada." Photograph by Alfred A. Hart. Source: cpr.org.

Questions for Analysis: Northwestern Shoshone

1. How did Northwestern Shoshone people adapt to the changes caused by Mormon settlement in northern Utah/southern Idaho?
2. How did adopting agriculture and the Mormon religion help the Northwestern Shoshone people? How did it hurt them?
3. What did Sagwitch want for his people? What did he want for white people?
4. What do you think the newspaper reporter means by “the Noble Red Man”?
5. What observations can you make about the Shoshone people shown in the photographs? Give at least three specific examples.
6. Why do you think the railroad companies took photographs of Indigenous people?
7. Given what you have read and observed, do you think Shoshone people experienced the building of the transcontinental railroad differently than the Oglala Lakota, Northern Cheyenne, and Arapaho people? Give specific examples to support your answer.

Conclusion: Group Discussion

1. What changes did the completion of the railroad bring for Native Americans generally? Were these changes mostly positive or negative?
2. Why did Native American communities respond differently to the arrival of the railroad?
3. All of the images in this lesson were created by Euro-Americans. Does that fact change how you interpret the images?
4. What might a picture of the railroad and its impacts on native people look like if it were created by native people themselves?

Name: _____

Indigenous Encounters with the Transcontinental Railroad Questions for Analysis

Section 1. Reading & Map

1. How many Native American tribal territories did the transcontinental railroad go through? _____
2. Name them: _____

3. Identify Omaha, Cheyenne, Denver, Ogden, Salt Lake City, and Sacramento on the map. Can you guess which of these cities was established before 1850? Before 1840?
4. Given what you know right now, how do you think the railroad impacted the lives of Native American people living along its route? _____

5. Given what you know right now, how do you think Native American people responded to the railroad?

Section 2. Pawnee

1. Given what you know about Nebraska, why do you think Pawnee people built their homes of earth? _____

2. Does it matter that Pawnee people grew crops and hunted wild game to feed their communities? Why? _____

3. Why were Pawnee people known as being friendly to the Americans? _____

4. How did the Pawnees' alliance with the Army benefit the Pawnee community? Were there disadvantages as well?

5. What is the most interesting fact you learned about the Pawnees' relationship with the railroad? _____

Section 3. Lakota, Cheyenne, Arapaho

1. When viewed as a series, what story do Gogolin's two paintings tell about Native Americans and the railroad?

2. What reasons does Gogolin offer for the Cheyennes' attack on the railroad track? _____

3. Gogolin shows many bison in the first painting and no bison in the second painting. What is the artist saying about the role of bison in the lives of Plains Indians? _____

4. Why do you think Gogolin did not create paintings of Pawnee Scouts protecting the Union Pacific? _____

5. Do you think that the opinions of General Sherman and General Dodge were shared by all settlers moving westward? Why or why not? _____

6. Why do you think the U.S. Army advocated killing Indian women and children, not just warriors? _____

7. What kind of intercultural environment do the generals' statements foster? _____

8. What reasons can you identify for Lakota, Cheyenne, and Arapaho people to fight against Euro-American settlement and the railroad? Give specific examples. _____

Section 4. Northwestern Shoshone

1. How did Northwestern Shoshone people adapt to the changes caused by Mormon settlement in northern Utah/southern Idaho? _____

2. How did adopting agriculture and the Mormon religion help the Northwestern Shoshone people? How did it hurt them? _____

3. What did Sagwitch want for his people? What did he want for white people? _____

4. What do you think the newspaper reporter means by "the Noble Red Man"? _____

5. What observations can you make about the Shoshone people shown in the photographs? Give at least three specific examples. _____

6. Why do you think the railroad companies took photographs of Indigenous people? _____

7. Given what you have read and observed, do you think Shoshone people experienced the building of the transcontinental railroad differently than the Oglala Lakota, Northern Cheyenne, and Arapaho people? Give specific examples to support your answer. _____

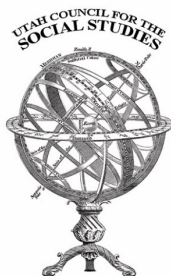
Concluding Discussion

1. What changes did the completion of the railroad bring for Native Americans generally? Were these changes mostly positive or negative? _____

2. Why did Native American communities respond differently to the arrival of the railroad? _____

3. All of the images in this lesson were created by Euro-Americans. Does that fact change how you interpret the images? _____

4. What might a picture of the railroad and its impacts on native people look like if it were created by native people themselves? _____



Lesson plans on the Transcontinental Railroad created with the support of Spike150, the Utah Division of State History, and Utah Council for the Social Studies.

