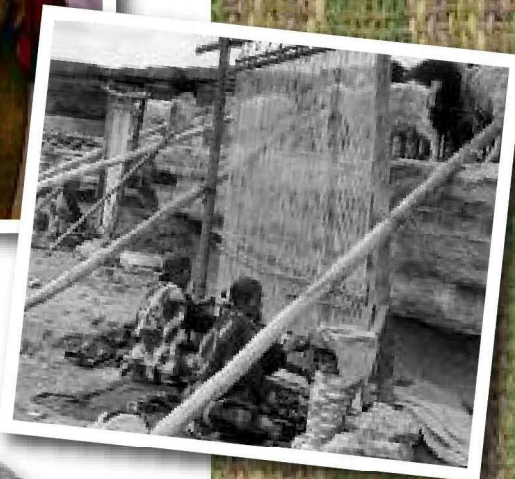




Once photography became popular in the mid-1800s, a few photographers traveled west with their large cameras and set up studios. They often photographed native people in their colorful ceremonial clothing while posing against a painted background. How can you tell these Ute families are wearing a mix of traditional everyday clothing, ceremonial clothing, and clothing influenced by white traders?



*This Paiute woman is wearing cotton clothing, probably traded from white settlers. She is skilled at weaving natural reeds and grasses into useful baskets.*

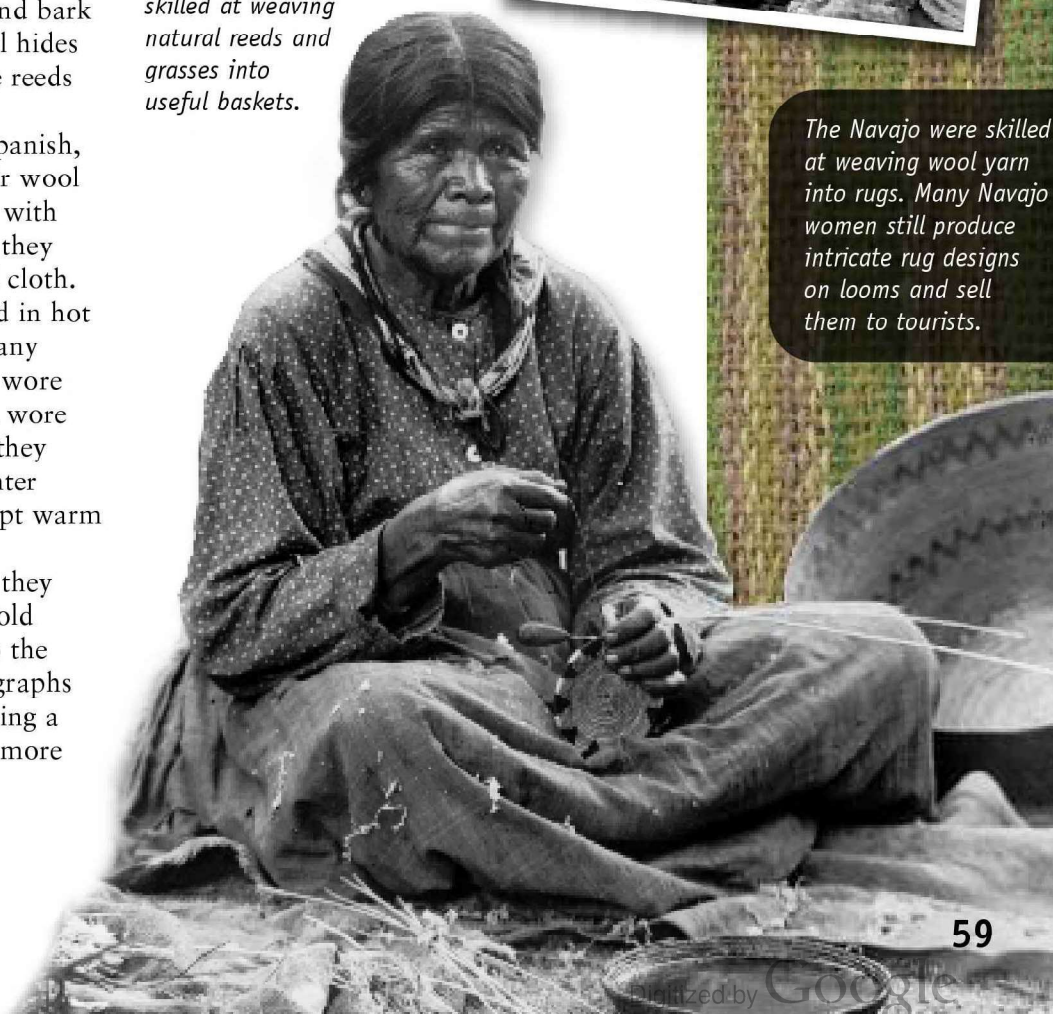
## The Land Provides Materials for Clothing

The Utes and Shoshones wore animal skins, sometimes with the fur still on. They also wove different grasses and bark to make clothes. Some used animal hides to cover their feet. They also wove reeds into strong sandals.

After getting sheep from the Spanish, Navajos raised them and used their wool to make yarn. They dyed the yarn with colors from different plants. Then they wove beautiful rugs, blankets, and cloth.

The Goshutes and Paiutes lived in hot desert regions and did not need many clothes in the summer, so the men wore only breechcloths, and the women wore aprons or grass skirts. Sometimes they made sun hats out of twigs. In winter families wore leather shirts and kept warm under rabbit-skin blankets.

When the white settlers came, they opened trading posts where they sold cotton shirts, pants, and dresses to the American Indians. In many photographs you see today, the people are wearing a mixture of traditional clothes and more modern clothes, shoes, and hats.



*The Navajo were skilled at weaving wool yarn into rugs. Many Navajo women still produce intricate rug designs on looms and sell them to tourists.*



# Utah's Historic Indian CULTURAL ART

Today's Indian artists still create careful replicas of the items used by their ancestors. These items, on display at the Chase House in the center of Liberty Park in Salt Lake City, are part of the spiritual artistic traditions of Utah's Native American Indians. How does our Indian heritage influence Utah today?

*Shoshone  
gloves*



*Goshute  
basket*



*Paiute drum*



*Paiute  
cradleboard*







*Navajo rug*



*Ute moccasins*



*Navajo basket*



*Ute basket*



## A Spiritual People

“There is a reverence for everything. Everything has a spirit. There's a spiritual quality about trees, about the land, about the sun and the moon.”

—Shirley Reed, Ute

Utah Indians were spiritual people. Some Indian groups believed in one god. God, and God's power, was present in all nature. Other Indian peoples believed in many gods, or many spirits. Sometimes a large group of people came together to sing and pray. Sometimes just a few people would pray together. Sometimes an older person prayed for all of them, or a person prayed and meditated alone. This is still true today.

One of the Navajo gods is Grandfather of the Gods. He is also called Talking God.

I, I am Talking God.  
Now I wander about.  
From under the East I wander about.  
Now I wander about.  
The Dawn lies toward me. I wander about.  
Now I wander about.  
The white corn lies toward me.  
Now I wander about.  
Before me it is beautiful. It shows my way.  
Behind me it is beautiful. It shows my way.

An important part of spirituality was, and is, a respect and reverence for nature. The people knew all about the land. They felt that they knew its secrets, and every part of it was special to them. 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. They wanted to see and feel and touch the earth every day or they did not feel right.

All my life I have been told that the Earth is our Mother; this is the beauty of our culture ... a unique concept that we feel strongly about, a concept that we feel compelled to share with others.

—Forrest Cuch, Ute, Utah State  
Office of Indian Affairs

Father Sky is sacred as are his offerings: air, wind, thunder, lightning, and rain. Mother Earth is also sacred and all that she offers the Navajos is therefore sacred: mountains, vegetation, animals, and water. Many prayers for blessings are addressed to Mother Earth, Father Sky, the Four Winds, and White Down.

—Clyde J. Benally, Navajo

## Singing and Dancing

The people believed there was magic and power in singing and dancing. They sang songs to protect hunters, to make corn grow, to make children grow strong, to celebrate the coming of a young man or a young woman into adulthood, and for many other reasons. People in most tribes danced, chanted, and played musical instruments to bring rain and make night winds blow. They still do this today.

## The Bear Dance

The Bear Dance is an old tradition that is still important today among the Utes. Sometime around March, when bears emerge from hibernation, the people gather for the Bear Dance. The Bear Dance legend tells of a young hunter who finds a bear dancing in front of its den. The bear tells the hunter that his people are forbidden to hunt bears, and that they should perform the bear dance. If the people do as they are told, says the bear, they will gain power.

Some Utes believed their ancestors were bears and that the bears of the present were descendants of the Ute bears.



## Oral Traditions

Indian groups passed on their history through story-telling. Older members of the group told the younger ones stories about the history and honor of the clan or tribe. Stories explained why certain things happened. Such stories are called legends or myths. Sometimes the legends were very long. One Goshute story took more than six hours to tell.

### A Navajo Creation Legend

*This is a shortened version of the beginning of one version of the Navajo Creation Legend. In the creation legend there are four worlds.*

Long, long ago, there were six mists: White, Yellow, Blue, Black, Silver, and Red. The mists roamed about in nothingness. One day, the mists all came together and created Supreme Sacred Wind, who looks like man, but knows all. The Wind was lonesome and created First Man and First Woman. The Wind told First Man and First Woman how to make First Boy and First Girl. Supreme Sacred Wind then created Coyote from an egg. Everyone spoke the same language.

Next, Supreme Sacred Wind created many other gods to help him. Leading Dawn was created in the east and brings colors in morning. Leading Twilight was created in the west and brings colors as the sun sets.

Today, we still see the Dawn family and Twilight family every day. They dance in the morning just before the sun comes up and in the evening just before and after sundown.



### A Ute Creation Legend

Many of the legends contained animals. The coyote was often either the common hero or jokester in their stories.

One Ute creation myth describes the earth empty of humans until the Creator made people. He cut sticks and placed them in a large bag. A curious coyote opened the bag and let people out, who then scattered across the land, each speaking a different language. When the Creator returned, only a few people remained. These became the Ute, or, as the Creator said, "This small tribe of people shall be Ute, and they will be very brave and able to defeat the rest."



## Activity | Indian Contributions to Place Names

You don't have to travel far in Utah to hear place names from American Indian words or names. Choose five of these Utah places and locate the places on a map. See if you can find the meaning of the name and what tribe it came from.

Hovenweep  
Ibapah  
Juab  
Kamas  
Kanab  
Kanosh

Mt. Timpanogos  
Moab  
Neola  
Ouray  
Panguitch  
Paragonah

Parowan  
Peoa  
Sanpete  
Santaquin  
Tintic  
Tooele

Uintah  
Utah  
Wah Wah Mtns.  
Wanship  
Wasatch  
Washakie





## Memory Master

1. In what ways did the earliest people adapt to climate change?
2. How do archaeologists uncover the past?
3. What do we call the two earliest groups of prehistoric people?

4. Give three facts about the Fremont and Anasazi (or Ancient Puebloans).
5. What are Utah's five historic Indian groups?
6. Utah was named after which large tribe that was made of many bands?
7. How did the historic people get food, clothing, and building materials?
8. In what ways are oral traditions important?



## Activity | Making a Generalization

A generalization is a general statement that considers the large picture of things and helps us organize and remember information. For example, let's say we know the following facts:

- The Shoshone people hunted large animals and used the skins to make tepees.
- The Ute people also hunted large animals and used the skins to make tepees.

If you were to make a generalization about these facts, you might say:

ALL UTAH'S INDIAN PEOPLE LIVED IN TEPEES.

While generalizations are useful tools, we must use them carefully. For example, is our generalization true for all tribes? What words might make the statement more accurate? You must be careful with words such as "all," "always," and "every." Sometimes words such as "most," "usually," or "often" make your generalization accurate.

1. On a separate piece of paper, copy the chart below. Then fill in the blanks under each tribe. Was our generalization true? What changes could make it true?

Generalization	→	All Utah's Indian people lived in tepees.			
Specific Examples	→	Shoshone <i>tepees</i>	Ute ?	Paiute ?	Navajo ?

2. Now think of a different generalization about Utah's Indian people and fill in another chart. Did your examples support your generalization?

Generalization	→				
Specific Examples	→				



# Go to the Source

## Modern Indians Keep Traditions Alive

*In modern times, American Indians celebrate their heritage. After reading this article, answer the questions below.*

### Intertribal powwow: Native Americans come from far and wide to celebrate heritage

From an article by Ana Breton

*The Salt Lake Tribune*

7/25/2007

**S**haron Harry carefully braided her daughter's hair underneath a gazebo tent in the corner of Liberty Park. Then she placed two orange and blue broaches over each braid and a matching headband over 11-year-old Shanika Harry's forehead and watched her run toward the middle of the grassy performance area.

On the other side of the field, a dozen or so men joined in a circle under another tent and started to pound on drums, chanting with the heavy beat. With the voice of Alex Shephard, the master of ceremonies, booming over the speakers, the crowd of children began stomping their feet and twirling. Sharon Harry,

a Clearfield resident, pointed her video camera toward her daughter. The youth dancing competition at the Native American Indian Celebration had officially begun.

Cal Nez, event organizer, said the traditional American Indian performances add a strong cultural accent to the day's overall celebration. "We would like to have the event be as multicultural as possible," said Nez, who is Navajo and lives in Sandy. Nez said about 30 to 40 American Indian tribes participated in the event, either dancing, singing, or taking part in the competitions. The tribes traveled to Utah from as far as Arizona and Oklahoma.

1. What event at Liberty Park brought Native Americans together to celebrate their cultural heritage?
2. How did the event reflect important cultural traditions?
3. Compare the instrument and music used for the dancing with other music you might dance to.
4. What does Sharon Harry, a Navajo, hope her daughter will gain from participating in the event?

Go to the Source