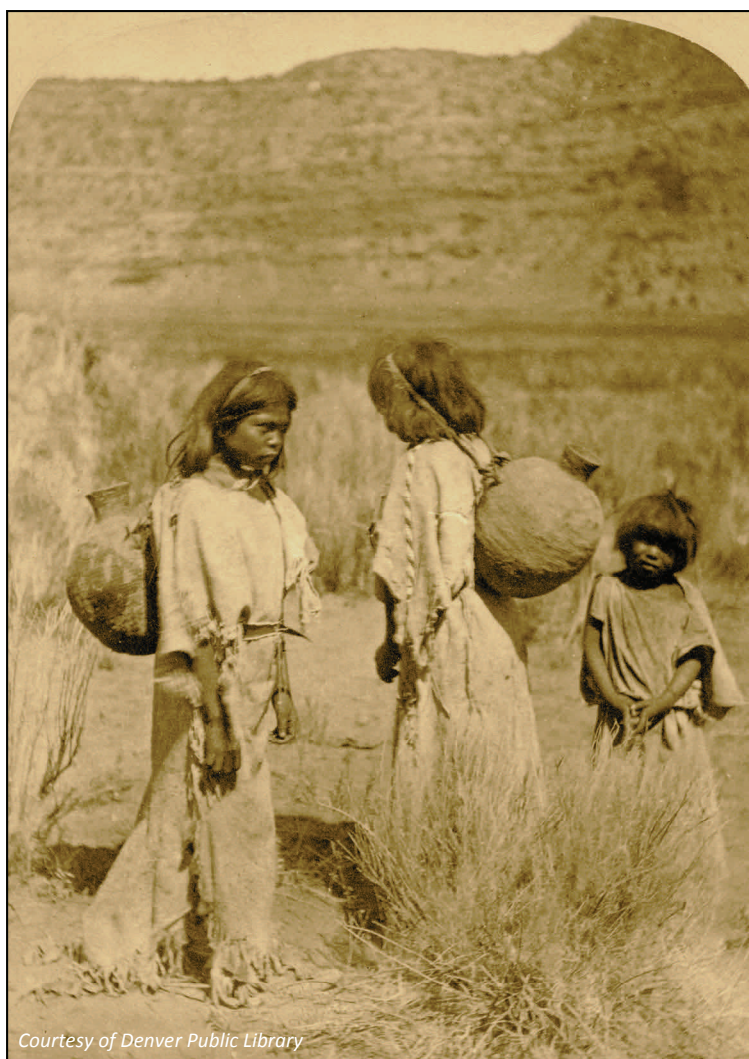




# Southern Paiute Cultural History

## Curriculum Guide

Supplemental Lessons for Grades 6-9



*Courtesy of Denver Public Library*

*Grand Canyon - Parashant National Monument*

This curriculum guide was made possible by funding from:







## *Grand Canyon - Parashant National Monument*

# **Southern Paiute Cultural History Curriculum Guide**

**Supplemental Lessons for Grades 6-9**

*Edited by:*

Joëlle Clark, Northern Arizona University

### *Southern Paiute Contributions by:*

Kaibab Band of Paiute Indians

[www.kaibabpaiute-nsn.gov/](http://www.kaibabpaiute-nsn.gov/)

Las Vegas Paiute Tribe

[www.lvpaiutetribe.com/](http://www.lvpaiutetribe.com/)

Moapa Band of Paiutes

[www.moapapaiutes.com/](http://www.moapapaiutes.com/)

Paiute Indian Tribe of Utah

[www.utahpaiutes.org/](http://www.utahpaiutes.org/)

Shivwits Band of Paiutes

[www.utahpaiutes.org/bands/shivwits/](http://www.utahpaiutes.org/bands/shivwits/)

Southern Paiute Consortium

[www.kaibabpaiute-nsn.gov/spc.html](http://www.kaibabpaiute-nsn.gov/spc.html)

Funded by Parks as Classrooms  
September 2010



## *Acknowledgments*

The *Grand Canyon – Parashant National Monument Southern Paiute Cultural History Curriculum Guide* is a supplemental curriculum for middle grade classrooms highlighting the rich cultural history of the monument. The project was funded by the Parks as Classrooms program. The curriculum development process involved face-to-face meetings and workshops with resource personnel from the Grand Canyon – Parashant National Monument, Southern Paiute tribal representatives, and Washington County, UT middle grade social studies teachers. An initial group met during the summer of 2010 to draft the lessons. Two subsequent meetings were held to review the materials. The resulting lessons reflect an educational process and curriculum structure based on national and state standards appropriate for middle grade classrooms. The materials also incorporate the cultural perspectives and history of Southern Paiute people in a culturally appropriate and respectful manner. We hope that you enjoy your educational journey presented in these materials.

*The following individuals contributed to the initial curriculum draft:*

*Southern Paiute Curriculum Developers:*

Carmen Martineau, Dorena Martineau, Shanan Martineau, and Jetta Wood with Dawn Bruie and Elliott Yazzie

*Washington County School District, Utah Curriculum Developers:*

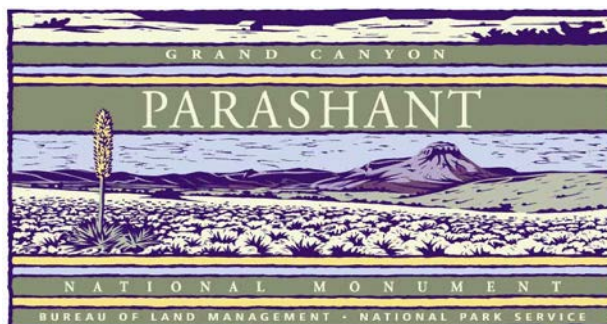
Matt Anderson, Michele Brooks, Julie Cordero, Mike Grisenti, and Conn Wood

*National Park Service & Bureau of Land Management Curriculum Contributions:*

Jeff Bradybaugh, Gloria Bullets-Benson, Tom Edgerton, Jennifer Fox, Amber Franklin, Rosie Pepito, Amanda Rowland, Scott Sticha, and David Van Alfen

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## *Table of Contents*

|  |     |
|--|-----|
| Acknowledgments .....  | i   |
| Table of Contents .....  | ii  |
| Preface.....   | iii |
| <br>   |     |
| Introduction and Curriculum Outline .....                      | 1   |
| Traveling Trunk Materials List .....                           | 2   |
| Invitation to Learn .....                                      | 4   |
| The Hook and K-N-Q.....  | 6   |
| Archeology of Grand Canyon – Parashant National Monument ..... | 12  |
| Southern Paiute Culture Case .....                             | 16  |
| Historic Southern Paiute Community .....                       | 27  |
| Reflections on Learning.....                                   | 37  |
| Cultural Terms to Know .....                                   | 43  |

### ***Background Section***

|  |    |
|--|----|
| <i>Let's Move Outside</i> .....                  | 46 |
| Grand Canyon – Parashant National Monument ..... | 52 |
| Basic Archeology for Educators.....              | 58 |
| About the National Park Service .....            | 59 |
| About the Bureau of Land Management.....         | 60 |
| Standards Alignment.....                         | 62 |



## *Preface*

Welcome to the *Grand Canyon – Parashant National Monument Southern Paiute Cultural History Curriculum Guide*. These supplemental lessons about the Southern Paiute history and cultural resources of the Monument, are designed for grades 6-9 educators to introduce students to the rich history and legacy of the Southern Paiute people.

Many curriculum guides developed about National Monuments encourage educators to conduct their lessons prior to visiting the site. Although we do not discourage you from visiting the Monument, these lessons have been created for you to use in your classroom as enhancement materials. Visiting the Grand Canyon Parashant National Monument, which is co-managed by the National Park Service and the Bureau of Land Management, involves extensive travel on rugged and remote roads with no services available, including reliable cell phone coverage. Travel to the Monument is not recommended for school busses.

Further information about the Monument can be found at: <http://www.nps.gov/para/> and [www.blm.gov/az/st/en/prog/blm\\_special\\_areas/natmon/gcp.html](http://www.blm.gov/az/st/en/prog/blm_special_areas/natmon/gcp.html). Some of the lessons in this guide also allow you to participate in the *Let's Move Outside* initiative, aimed at raising a more active and healthier generation of kids that enjoy spending time outdoors. Information can be found at <http://www.letsmove.gov/lets-move-outside>. A listing of regional parks that may be visited is included in the Background Section of this document.

This curriculum guide was developed through collaborative efforts of numerous individuals including Southern Paiute tribal members, middle school educators from Washington County School District in Utah, and National Park Service and Bureau of Land Management specialists.

The curriculum development process used was *Understanding by Design* (Wiggins and McTighe 2005), also known as “Backwards Design.” There are three stages in this process: 1) Identifying Desired Results or Enduring Understandings, 2) Determining Acceptable Evidence of Understanding or Assessment, and 3) Planning the Learning Experiences and Instruction.

The enduring understandings are:

- Culture is a way of life that distinguishes a group of people.
- The Southern Paiute have a rich legacy of history and culture.

The following curriculum materials are the result of this design process. The parameters provided by the developers suggest a 2 to 3 day time frame in which the lessons should be taught.

Enjoy your explorations into the cultural history of this globally unique region!

#### Reference Cited:

Wiggins, G. and J. McTighe. 2005. *Understanding by Design*. Second Edition. Alexandria, VA: Association for Supervision and Curriculum Development.

## ***Introduction***

The purpose of the *Grand Canyon – Parashant National Monument Southern Paiute Cultural History* supplemental curriculum lessons is to provide opportunities for students to learn about the region's cultural history. Studying about past cultures and traditions provide a context for deeper understanding that links today's Southern Paiute people with their rich cultural legacy. Archeology helps to provide a better understanding of these connections.

Although the lessons are designed primarily for classroom instruction, we encourage you to visit local cultural heritage and natural sites and participate in the *Let's Move Outside* initiative

<http://www.letsmove.gov/lets-move-outside>. The goal of *Let's Move Outside* is to get kids and families outside and active so they see the physical activity as a fun way to explore our country. Please refer to the Background Section for places to visit and move outside.

The supplemental lessons included in this curriculum are meant to complement what you already teach in history, U.S. History, and Geography. The duration for the set of instructional materials is 2-3 days or more of instructional time, depending on the emphasis within the classroom. The lessons are divided into parts so that you as the educator can best decide how to integrate them into your teaching plan. The lessons follow the **K-N-Q** instruction strategy - some of what students read is information they already **know**, some is **new** information and since a text never gives all the information, a reader will have **questions** after reading the text. The lessons follow a 5-E Learning Cycle: engaging students in learning, having students **explore**, providing opportunities for students to **explain** their thinking, **elaborating** on those ideas, and finally **evaluating** their learning. All lessons are grounded by educational standards. Please refer to the tables in the Background Section for standards alignment.

The Grand Canyon – Parashant National Monument has compiled a traveling trunk and library materials to accompany the lessons. To inquire about the use of the trunk and library materials, please contact Grand Canyon-Parashant National Monument staff at 435-688-3298 or 3377.

## ***Curriculum Outline***

|   |   |
|---|---|
| <b>Enduring Understandings:</b><br>Culture is a way of life that distinguishes a group of people.<br>The Southern Paiute have a rich legacy of history and culture.                                       |   |
| <b>Essential Questions:</b><br>Who are the Southern Paiute?<br>What is the legacy of the Southern Paiute?   |   |
| <b>Invitation to Learn</b><br>Students identify what they know about American Indians.  | <b>The Hook and K-N-Q</b><br>Students are introduced to the study of Southern Paiute culture.   |
| <b>Archeology of Grand Canyon – Parashant National Monument</b><br>Students learn how the archeology of the region helps to understand the cultural history of the area.                                  | <b>Southern Paiute Culture Cases</b><br>Students develop their own culture cases as a way to learn various aspects of Southern Paiute culture and heritage.           |
| <b>Historic Southern Paiute Community</b><br>Students learn the roles of Southern Paiute community members and the resources they needed to survive in the regional environment in historic time periods. | <b>Reflections on Learning</b><br>Student groups present what they have learned about an aspect of Southern Paiute culture.<br>Students complete their culture cases. |

## **Traveling Trunk Materials List**

### ***Southern Paiute Cultural History Trunk Materials***

- Bound copy of the curriculum materials
- Grand Canyon – Parashant Monument brochures including map
- Arizona Strip Visitor Map. Arizona Strip District Office - 2010
- 3 DVDs – 1) High, Wild and Lonesome: Parashant National Monument; 2) The Arizona Strip: A Land Apart Episode 1 and Sandstone and Silence: Vermilion Cliffs National Monument. The Arizona Strip: A Land Apart Episode 2; 3) Encounter on the High Desert: The Story Behind Pipe Spring National Monument
- Copies of the 6 Southern Paiute Culture Case information sections and additional handouts (printed and laminated)
- Copies of Southern Paiute community scenario cards (printed and laminated)
- Southern Paiute songs and music
- Southern Paiute replicas of cultural materials: Leather balls and several sticks used in shinny game, a gourd rattle

### ***Southern Paiute Cultural History Library***

Cuch, Forrest S.

2003. *A History of Utah's American Indians*. Utah State Division of Indian Affairs, Utah State Division of History, Salt Lake City, UT.

Franklin, Robert J. and Pamela A. Bunte.

1990. *The Paiute*. Chelsea House Publishers (Main Line Book Co.) NY.

Hebner, William Logan

2010. *Southern Paiute: A Portrait*. Utah State University Press.

Holt, Ronald

1992. *Beneath These Red Cliffs: An Ethnohistory of the Utah Paiutes*. Albuquerque: University of New Mexico Press.

Knack, Martha

2004. *Boundaries Between: The Southern Paiutes, 1775-1995*. University of Nebraska Press.

Martineau, Lavan

1992. *Southern Paiutes: Legends, Lore, Language and Lineage*. KC Publishing, Inc., NV.

1976. *The Rocks Begin to Speak*. KC Publishing, Inc., NV.

Palmer, William, R.

1946. *Pahute Indian Legends*. Deseret Book Company, UT.

1973. *Why The North Star Stands Still And Other Indian Legends*. Prentice-Hall.

Reid, H. Lorenzo.

1964. *Brigham Young's Dixie Of The Desert: Exploration And Settlement*. Zion Natural History Association, UT.

Rhode, David

2002. *Native Plants of Southern Nevada*. University of Utah Press.

Trimble, Stephen

1993. *The People: Indians of the American Southwest*. School of American Research Press.

Yetman, David

2009. *50 Common Edible & Useful Plants of the Southwest*. Western National Parks Association, Tucson, AZ.

## **Educator Provided Materials**

- Educators provide student folders (one per student)
- Educators provide chart or butcher paper to record class ideas
- Copies of K-N-Q (Knew, New, Questions) charts
- Copies of Archeology Mystery Challenge!
- Copies (one per student) of the Southern Paiute Culture Case graphic organizer
- Copies of Southern Paiute community scenario cards (if not using the laminated version)
- Cut up copies of "Tickets out the Door"





## **Invitation to Learn**

Students identify what they know about American Indians.

### ***Purpose***

Students identify what they know about American Indians, including any stereotypes they may have.

### ***Materials***

- Read the Grand Canyon - Parashant information for educators in Background Section
- Grand Canyon - Parashant National Monument brochure including map
- Arizona Strip Visitors Map - Arizona Strip District Office
- Southern Paiute images, songs, etc. (found in the resources listed at the end of the lesson)
- Provide student folders to contain learning about Southern Paiute culture
- Chart or butcher paper to record class ideas
- For background information (viewing with students optional): 3 DVDs - 1) High, Wild and Lonesome: Parashant National Monument; 2) The Arizona Strip: A Land Apart Episode 1 and Sandstone and Silence: Vermilion Cliffs National Monument. The Arizona Strip: A Land Apart Episode 2; 3) Encounter on the High Desert: The Story Behind Pipe Spring National Monument

### ***Prior to Lesson***

1. Hang posters or images of Grand Canyon - Parashant National Monument and Southern Paiute culture somewhere the students will notice.
2. Have the Arizona Strip map or regional area map available for reference.
3. Play Southern Paiute music as students enter the classroom. (Music can be found in the accompanying *Grand Canyon - Parashant National Monument Cultural History of Southern Paiute* traveling trunk.)

### ***Engage Students in Learning***

1. Assign students during **Bell Work** (short activities designed for those few moments before the bell rings), **"Please record in some way - you may write, draw, or create a poem - what you know about American Indians."** Students can follow a "who, what, when, why, and where" format to provide structure to their ideas.
2. Once students have had a chance to record some ideas, call on random students to share their thoughts. If you choose to save their ideas for later reference, record their responses on a piece of butcher or chart paper. Keep in mind that many students have stereotypes and misconceptions about native peoples. If these arise, they will need to be addressed. Perhaps you can create your own class chart similar to the one below about American Indian myths and facts.

## **AMERICAN INDIAN MYTHS & FACTS**

**Misconception alert:** *Many non-native students may have misconceptions about American Indians. Doing this activity will expose some of these alternate conceptions and will help you plan further instruction if necessary. If you have native students in your class, this may be a good opportunity for deeper cultural learning about the students' heritage.*

**Some common myths include:**

**Myth #1: Do all Indians live on reservations in tipis?**

**Fact:** Many American Indians live on or near their homelands. Reservations and reserves were established by the government of the United States to compensate American Indians for giving up all or portions of their traditional homelands. For some tribes like the Cherokee, the government took away all their land and the people were forced to live on land far away from their homelands. Today there are approximately 300 reservations in the United States and 564 federally recognized tribes. Not all American Indians live on reservations. American Indians are free to choose where they would like to live and work. "Most American Indians live in contemporary homes, apartments, condos, and co-ops, just like every other citizen of the 21<sup>st</sup> century. Some Native people who live in modern homes do erect and use tipis in the summer for ceremonies and other community events. But most Indians in the Americas, even those who live in their community's traditional dwellings, have never used tipis at all." (Smithsonian 2007: 78)

**Myth #2: All American Indians are one nation with the same language and the same traditions.**

**Fact:** Within the USA there are approximately 175 American Indian languages. According to the 2000 census study, 72% of American Indian and Alaska Natives spoke English only at home. Only 18% spoke another language other than English at home. These numbers reflect a growing concern among American Indian populations about native language loss. Language is the heart of culture and traditions. Therefore, a great diversity in language and culture exists and has always existed in American Indian cultures.

**Myth #3: All American Indians participate in Powwows**

**Fact:** Powwows are important tribal and intertribal gatherings and celebrations that include numerous tribal members. Powwows are not always traditional ceremonies. They can be celebrations and a place for all tribal groups to gather and share their identities. They originated with war dances on the Great Plains and still have ceremonial importance for these tribes.

**Myth #4: All American Indians have casinos, do not pay taxes, and receive government checks.**

**Fact:** Many American Indians live in poverty in the United States. Some tribal governments have off set their economy by building casinos. By law, the profits from the casinos must support tribal community infrastructure and charitable causes. These include the development and maintenance of health clinics, schools, hospitals, early childhood education programs, college scholarships, elder centers, and sewage and water systems. Individual American Indians do not receive government checks (unless they work for the federal government or are receiving a government land lease or settlement payments) and they do pay federal taxes. If American Indians are living and working on reservations, they do not pay state taxes.

**More Interesting Facts:**

- There are numerous prescription drug formulas based on plant extracts and their uses in traditional American Indian medicine. One example is quinine, which was an important drug used to treat malaria that can be obtained from certain tree bark.
- American Indians (including indigenous people in North, South, and Meso-America) gave the world about 75% of the variety of foods consumed today including corn, beans, squash, tomatoes, potatoes, turkey, and chocolate.

(Sources: <http://www.shadowwolf.org/misconceptions.html>, [www.unr.edu/nnap/NT/i-8\\_9.htm](http://www.unr.edu/nnap/NT/i-8_9.htm), & *Do All Indians Live In Tipis: Questions & Answers from the National Museum of the American Indian*, Smithsonian Institution 2007)

## **The Hook and K-N-Q (Knew, New, Questions)**

Students are introduced to the study of Southern Paiute culture.

### ***Purpose***

Students are introduced to the study of Southern Paiute culture. This lesson segment sets the stage for learning about the archeology and cultural history of the region.

### ***Materials***

- Southern Paiute images, songs, stories, artifact replica, etc.
- Monument brochure including map
- Chart or butcher paper to record class ideas
- Student copies of K-N-Q charts
- Student folders to contain learning about Southern Paiute culture

### ***Prior to Lesson***

1. Decide how you want to hook your students into the study of Southern Paiute culture. Select from the list of books and/or websites provided here. It would be ideal if a parent of a Southern Paiute student was willing to come in and share a story, show an artifact, etc. Otherwise, you may be able to find or borrow a Southern Paiute artifact such as a basket, item of clothing, tool, etc. to use as a hook if desired.

### ***Engage Students in Learning***

1. Introduce the idea of studying a particular American Indian group, the Southern Paiute.
2. Provide students with a copy of the K-N-Q chart and ask them to complete the “K” column – “What I think I know about the Southern Paiute culture.”
3. Hook your students with some form of a story, website, song, artifact, picture, music, etc. specifically relating to Southern Paiute people. A list of possible resources is included at the end of this lesson.
4. After sharing one or more resources, ask students to complete a 3\*2\*1 prompt. Ask them to list **3** things they noticed about Southern Paiute people, **2** facts they learned, and **1** question they have. They can record these ideas on their individual K-N-Q charts.
5. Use the 3\*2\*1 exercise as a starter for small group conversations about Southern Paiute people. After a few minutes, ask one person from each small group to share one item of discussion.
6. Have students record any new ideas or questions on their K-N-Q charts.
7. Introduce the map of the region. Ask students, “**Do you know where Southern Paiute people live?**” If you have colored sticky dots, ask students to mark the map with locations.
8. Tell students that they will be investigating Southern Paiute culture, developing a deeper understanding of their history, culture, and legacy.

9. Ask students, “**How do you study a culture?**” Accept their answers, adding archeology and ethnohistory to their ideas if they have not already been mentioned. Archeology is the scientific study of human past through material remains. Archeologists use scientific methods of investigation in their research, posing questions, making hypotheses, gathering data to test these hypotheses, and assessing and reporting their findings. Ethnohistory is another way to find out about the past by interviewing elders to produce oral histories or by reading historic documents. Culture is defined in many ways; but essentially it is a socially shared knowledge of beliefs, customs, technology, and behavior of a group of people.



Paiute Basket

## ***Southern Paiute Resources / Bibliography***

### **BOOKS**

Cuch, Forrest S.

2003. *A History of Utah's American Indians*. Utah State Division of Indian Affairs, Utah State Division of History, Salt Lake City, UT.

Franklin, Robert J. and Pamela A. Bunte.

1990. *The Paiute*. Chelsea House Publishers (Main Line Book Co.) NY.

Hebner, William Logan

2010. *Southern Paiute: A Portrait*. Utah State University Press.

Holt, Ronald

1992. *Beneath These Red Cliffs: An Ethnohistory of the Utah Paiutes*. Albuquerque: University of New Mexico Press.

Knack, Martha

2004. *Boundaries Between: The Southern Paiutes, 1775-1995*. University of Nebraska Press.

Martineau, Lavan

1992. *Southern Paiutes: Legends, Lore, Language and Lineage*. KC Publishing, Inc., NV.

1976. *The Rocks Begin to Speak*. KC Publishing, Inc., NV.

Palmer, William, R.

1946. *Pahute Indian Legends*. Deseret Book Company, UT.

1973. *Why The North Star Stands Still And Other Indian Legends*. Prentice-Hall.

Reid, H. Lorenzo.

1964. *Brigham Young's Dixie Of The Desert: Exploration And Settlement*. Zion Natural History Association, UT.

Rhode, David

2002. *Native Plants of Southern Nevada*. University of Utah Press.

Trimble, Stephen

1993. *The People: Indians of the American Southwest*. School of American Research Press.

Yetman, David

2009. *50 Common Edible & Useful Plants of the Southwest*. Western National Parks Association, Tucson, AZ.

*Note:* Be aware when doing research that there are many differences between Northern and Southern Paiute people.

## Southern Paiute Resources / Bibliography

### WEBSITES

#### **Southern Paiute Tribal Websites:**

- Kaibab Band of Paiute Indians [www.kaibabpaiute-nsn.gov/](http://www.kaibabpaiute-nsn.gov/)
- Las Vegas Paiute Tribe [www.lvpaiutetribe.com/](http://www.lvpaiutetribe.com/)
- Moapa Band of Paiutes [www.moapapaiutes.com/](http://www.moapapaiutes.com/)
- Paiute Indian Tribe of Utah [www.utahpaiutes.org/](http://www.utahpaiutes.org/)
- Shivwits Band of Paiutes <http://www.shivwits.org/>
- Southern Paiute Consortium [www.kaibabpaiute-nsn.gov/spc.html](http://www.kaibabpaiute-nsn.gov/spc.html)

#### **Native American Indian Literacy Project** [www.schools.utah.gov/curr/indianed/literacy/NAIProject.html](http://www.schools.utah.gov/curr/indianed/literacy/NAIProject.html)

The Indian Education Office of the Utah State Office of Education developed books and literacy resources for six tribes, including Southern Paiute. There are six books relating to Paiute, two songs, and lesson plans for elementary teachers to accompany each book. There is a warning about using coyote stories only in the winter.

#### **University of Southern California, Digital Library** <http://digitallibrary.usc.edu>

The digital library has historical photographs, sound recordings, oral histories, and images of objects. It has a searchable database with a few Southern Paiute images.

#### **We Shall Remain** [www.pbs.org/wgbh/amex/weshallremain/](http://www.pbs.org/wgbh/amex/weshallremain/)

We Shall Remain is a groundbreaking mini-series and provocative multi-media project that establishes Native history as an essential part of American history. Five 90-minute documentaries spanning three hundred years tell the story of pivotal moments in U.S. history from the American Indian perspective. The website contains all five episodes and a teachers guide.

#### **We Shall Remain: Utah Indian Curriculum Project** <http://utahindians.org/Curriculum/index.php>

In partnership with the Utah Division of Indian Affairs, the American West Center has developed and produced these teaching guides and lesson plans for teaching the history, culture, and current issues of Utah's American Indian tribes in the fourth and seventh grade Utah history classes and high school social studies classes. The Utah Indian Curriculum Project was developed in collaboration with the Utah State Office of Education, Utah's American Indian nations, and KUED-TV, which in the spring of 2009 aired *We Shall Remain: A Native History of Utah*, a five-part documentary focusing on the stories and ways of the Ute, Paiute, Northwestern Shoshone, Goshute, and Navajo people.

#### **Utah American Indian Digital Archive** [www.utahindians.org/archives/index.html](http://www.utahindians.org/archives/index.html)

The Utah American Indian Digital Archive (UAIDA) is a gateway to the best resources regarding Utah's Indian tribes. With articles, books, government documents, tribal documents, oral histories, photographs, and maps pertaining to the Northwestern Shoshone, Goshute, Paiute, Utah Navajo, White Mesa Ute, and Northern Ute Indians.

## K-N-Q Chart

Name: \_\_\_\_\_

Date: \_\_\_\_\_

| <b>What I think I know about<br/>Southern Paiute Culture</b> | <b>New information I learned<br/>about Southern Paiute<br/>culture</b> | <b>Questions I have about<br/>Southern Paiute culture</b> |
|--|--|---|
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Southern Paiute elder demonstrates a medicine bag making activity at Yevingkarere Youth Camp



Southern Paiute girl displays split twig willow figurines made during Yevingkarere Camp in Parashant National Monument

## **Archeology of Grand Canyon – Parashant National Monument**

Students learn how the archeology of the region helps to understand the cultural history of the area

### ***Background for Educator***

- Refer to the Basic Archeology for Educators on pages 14-15 for an overview
- Learn more about archeology by visiting the following websites:
  - Society for American Archaeology – Archaeology for the Public  
<http://www.saa.org/ForthePublic/tabid/56/Default.aspx>
  - Archaeological Institute of America -  
<http://www.archaeological.org/webinfo.php?page=10413>
  - Society for Historical Archaeology - <http://www.sha.org/EHA/default.htm>
- Examine the following resources to help discover what archeologists do.
  - <http://www.sha.org/EHA/default.htm>
  - <http://www.saa.org/ForthePublic/FAQs/ForStudents/tabid/101/Default.aspx>

### ***Purpose***

Students are introduced to the study of and the archeology of the region around Grand Canyon – Parashant National Monument.

### ***Materials***

- PowerPoint about the archeology of the Grand Canyon – Parashant region provided by the National Park Service
- Monument brochure including map
- Copies or overhead of the Archeology Mystery Challenge! (enough for one for each pair or small group of students)
- Student folders to contain learning about Southern Paiute culture

### ***Prior to Lesson***

If you or your students want additional information about archeology, refer to the websites listed in this lesson.

Southern Paiute oral history indicates that the people have always lived in this area. They did not migrate from another place or replace people who lived in the area previously. Archeological evidence indicates that people have lived in the region for at least 10,000 years (please refer to Archeology of Grand Canyon – Parashant National Monument in the Background Section.) Decide how you will discuss different ways of knowing about cultural history. Archeology presents a scientific way of knowing based on observations, questions, and evidence from the material remains that people left behind. Ethnohistory and oral history are other ways of knowing that refers to the stories and memories people have passed along for generations. The purpose of this lesson is to introduce students to the scientific evidence of the Grand Canyon – Parashant National Monument.

## ***Explore Learning***

1. Ask students the guiding question, **“Have you ever wondered what archeologists do?”** Accept student responses. Tell students, **“Many people think archeologists dig sites looking for tombs or treasure. That is not really the case, archeologists scientifically investigate past human behavior and cultures by looking at artifacts and other physical evidence people left behind.”** Explain that an artifact is an object shaped or created by human hands.
2. If you have the time, give students the Archeology Mystery Challenge! worksheet. You may also choose to project the challenge on an overhead projector or document camera. In pairs or small groups, ask students to examine the artifacts and to come up with a story or interpretation of where you think this location is, what you think the human behavior is, and why you think the human(s) did this behavior. They must use all the artifacts in the story. This activity is a **very simplified** example of how archeologists use observations from material evidence to develop interpretations about the past. There is no “right” answer – an interpretation is simply the best explanation given all the evidence and background knowledge one has.
3. Ask students, **“Did you know people lived in and around what is now the Grand Canyon – Parashant National Monument for thousands of years?”** Tell students, **“Archeologists who are interested in studying a particular area conduct background research to help them understand the cultural history of the area. They may visit several archeological sites, go to the library, read books and articles, and talk to the descendants of people who once lived in the area.”**
4. Using the PowerPoint presentation provided by the Grand Canyon-Parashant National Monument, share with the students the cultural history of the Grand Canyon – Parashant National Monument region. Supplement with additional information listed in the educator background section. Remind students that if they find objects or rock writing images that are historical, cultural, or archeological, to leave the objects as they found it. There are laws protecting these objects and places. It is OK to take pictures or make drawings (not rubbings).
5. After the presentation, ask if students have any additional questions they would like to add to the K-N-Q chart. Some questions may be easy to answer and others may involve more extensive research. There may not be time to answer every question immediately.
6. Conclude this lesson by asking students, **“What type of information can we learn from studying the archeology of Grand Canyon –Parashant National Monument?”** You may decide to accept answers orally, written, or record them as a class. Then ask students, **“What type of information cannot be gained from studying archeology?”** Expect responses that address daily lives, emotions, and social interactions. We cannot know what songs a mother sang, how children were disciplined, how someone felt as they made a basket, etc. This reflection provides a segue into the next lessons on learning cultural history that integrates archeological knowledge with oral history and ethnohistory.

### ***Misconception Alerts***

- **Archeologists dig up dinosaur bones.** A paleontologist studies past geological periods using fossil remains, such as dinosaurs. Archeologists study human cultures in the past. Archeologists do not study dinosaurs.
- **Archeologists get to keep any gold that they find.** Professional archeologists do not keep, buy, sell, or trade any artifacts. They believe that objects recovered from a site should be kept together as a collection to be available for future study or display. By law, artifacts recovered from federal or state lands belong to the public and must be maintained on behalf of the public.
- **Archeologists prefer to excavate graves.** The study of human remains from an archeological site can provide important details about the diet and health of a population. Such excavations, however, are delicate and time consuming, as is the conservation and disposition of the remains after their recovery. For these reasons, as well as respect for cultural sensitivities regarding deceased ancestors, archeologists think carefully before unearthing a burial. In addition, federal and state laws protect the graves of Native Americans.
- **It's okay to pick up artifacts because if you don't, someone else will. Besides, the site won't last long anyway.** Removing artifacts without using proper scientific methods destroys evidence. This is what pothunters and treasure seekers do. Over time, archeological sites reach a state of equilibrium with their surrounding environment. They do not have to be excavated and actually survive best if left untouched. In addition, federal and state laws prohibit the removal of artifacts from public lands without a permit.

Source: *Myths And Misconceptions About Archaeology*. Society for American Archaeology, Public Education Committee.

### ***Note: There may be confusion about how time is portrayed: AD, BC, & BCE.***

- AD - *Anno Domini* – this abbreviation is used in the Christian calendar when referring to the years after Jesus Christ was born.
- BC - Before Christ – this abbreviation is used in the Christian calendar when referring to the years before Jesus Christ was born – prior to AD.
- CE – Common Era – this abbreviation is used worldwide and is identical to AD. It is also referred to as the Christian Era or Current Era.
- BCE – Before the Common Era – this abbreviation is used worldwide and is identical to BC. It is also referred to as the Before the Christian Era or Before the Current Era.

### ***Why is archeology spelled two different ways?***

The immediate source of the English word *archaeology* is the modern Latin word *archaeologia*. The attempt to change the spelling to *archeology* started in March 11, 1906 with the establishment of the *Simplified Spelling Board* in New York. The Board wanted to make written English phonetic again, as it was long ago, before silent letters such as "e" (as in "axe"), "h" (as in "ghost"), "w" (as in "answer"), and "b" (as in "debt"). The Board created a 300-word list. Schools and the United States government quickly began implementing the list. President Teddy Roosevelt ordered that the new spellings of the 300 words replace the old ones on all government documents. This is why *archeology* is the spelling used by the National Park Service. Today, both spellings are accepted.

## Archeological Mystery Challenge!

Examine the artifacts below. (They are not to scale.) The artifacts all came from the same location or context. Provide a story or interpretation of where you think this location is, what you think the human behavior is, and why you think the human did this behavior. You **MUST** use all the artifacts in your story.

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## **Southern Paiute Culture Case**

Students develop their own culture case as a way to learn various aspects of Southern Paiute culture and heritage.

### ***Background Information***

A culture case provides a synopsis of the cultural aspects of a group of people, such as language, customs, holidays, food, and traditions. It is modeled after a CultureGram, which is a trademarked product developed by ProQuest [www.proquestk12.com/productinfo/culturegrams.shtml](http://www.proquestk12.com/productinfo/culturegrams.shtml). The Southern Paiute culture case was developed using tribal oral history and information from the following:

Trimble, S. 1993. *The People: Indians of the American Southwest*. Santa Fe, NM: School of American Research.  
Stoffle, R.; Zedeño, M.; and Halmo, D., Editors. 2001. *American Indians and The Nevada Test Site*. Washington, DC: Government Printing Office.

### ***Purpose***

Students develop deeper understanding of Southern Paiute people through research, collaborative learning, and presenting information.

### ***Materials***

- Copies of the six Southern Paiute Culture Case information sections and additional handouts. There should be one section provided to each “expert” student
- Copies (one per student) of the Southern Paiute Culture Case graphic organizer
- Student folders to contain learning about Southern Paiute culture

### ***Explain Learning***

1. Jigsaw Learning: Divide students into home groups of 6. Each student will become an “expert” in area of the culture gram. Within each group of 5 students assign one student to become an expert in one of the following sections: Student #1: At a Glance and Background; Student #2: The People; Student #3: Customs and Courtesies; Student #4: Lifestyle A; Student #5: Lifestyle B and Student # 6: Society.
2. Rearrange the student groups so that all students working on their expert sections are together. For instance, all students working on the “The People” section will sit and work together. Their assignment is to read the information provided and to come up with a way to present a well-organized report back in their home groups.
3. After giving students time to prepare their presentations, send everyone back to their home groups. Student “experts” will take turns presenting their reports. Ask if any clarifications are needed. If questions arise, ask a student expert to help explain. After presentations, students will record information to build their own complete culture case.

**Southern Paiute Culture Case Information Section #1**  
**At a Glance and Background**

Events and Trends

Traditionally the Southern Paiute lived in 15 bands or groups spread out across northern Arizona, southeastern Nevada, southwestern Utah, and southeastern California along the Colorado River (refer to Traditional Southern Paiute Bands map). Today, the Southern Paiute are divided into 5 federally recognized tribes and still live in these areas. The tribes include: Paiute Indian Tribes of Utah, Kaibab Band of Paiutes, Moapa Band of Paiutes, Las Vegas Band of Paiutes, and San Juan Southern Paiutes. The Pahrump Band of Paiutes lives in the area and has submitted claims to be federally recognized. Federal recognition is an acknowledgment by the U.S. government that the tribe met extensive criteria and is able to form its own government. Other Paiute groups live in other traditional areas and chose not to be relocated to reservations.

The first Southern Paiute reservation was established in 1872 for the Moapa Band. The San Juan Southern Paiute reservation was established in 1907 as part of the Navajo reservation. It was in 1990 that they received federal recognition. The Navajo people gave them 5100 acres of land near Tuba City, AZ and another 300 acres near Lake Powell in Utah. The Kaibab Paiute Reservation was created by executive order in 1913 and expanded in 1917. The Las Vegas Paiute were given 10 acres of land by a ranch owner in 1911. In 1970, the federal government recognized the Las Vegas Paiute tribe as a sovereign nation. In 1983, Congress expanded their land by 3,800 acres.

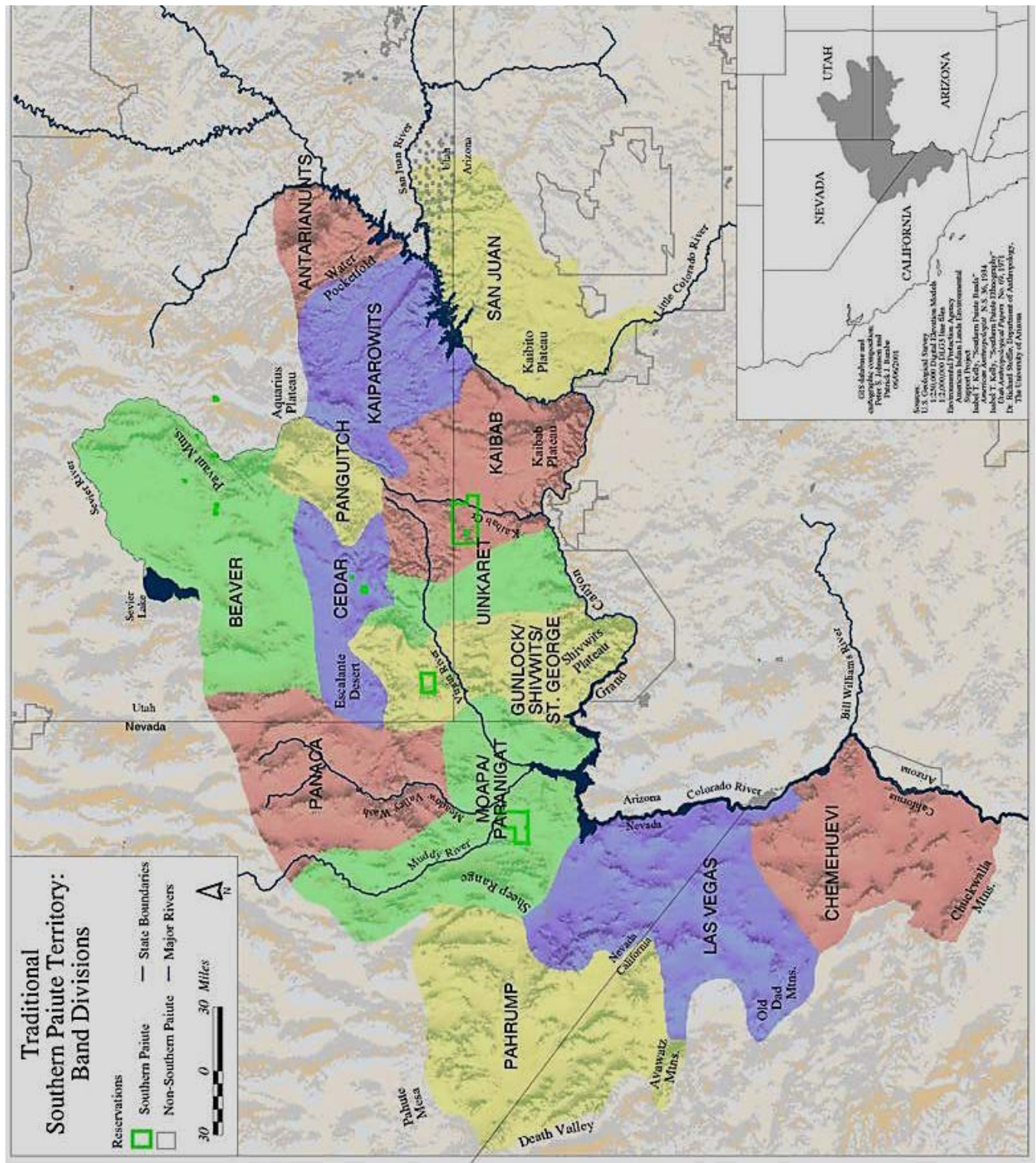
There were 5 bands of Southern Paiutes living in southwestern Utah: Koosharem, Shivwits, Indian Peaks, Kanosh, and Cedar City. In 1957, Congress withdrew federal support to these bands. This left people without health care, services, assistance, federal aid, or land. On April 3, 1980 by an Act of Congress, (via "The Paiute Restoration Act. P.L. 96-227") federal recognition was restored to the five Southern Paiute Bands in Utah. The bands are now known collectively as the Paiute Indian Tribes of Utah. Four years later Congress passed "The Paiute Reservation Plan" in order to recover lands lost due to termination. A new reservation land base was added in 1984 with the return of 4,800 acres of BLM land (out of 15,000 acres lost). By 1986, the majority of tribal members had access to adequate housing and health care, although chronic health problems including diabetes, hypertension, and the long-term effect of radiation exposure are still present. The P.I.T.U. (Paiute Indian Tribe of Utah) Annual Restoration Gathering and Celebration in Cedar City Utah is a time for the Southern Paiute people to celebrate the restoration of federal status to the tribe.

Land and Climate

Southern Paiute traditional lands range from high mountains to deep canyons, and from forests to deserts. Because of these extremes, climate differs from place to place. In general, at higher elevations, there is more moisture and cooler temperatures than at lower elevations. The important information to note is that winter and summer provide most of the moisture from precipitation for the year. Water is a precious resource and Southern Paiutes traditionally knew where springs were located and took full advantage of all habitats and their resources. In summer, the high mountains and plateaus provided favorable living conditions with cool temperatures and available resources such as plants and wild game. During the winter when higher elevations grew too cold and snowy, the lower elevations and deserts provided people with warmth and resources.

History

The Southern Paiute are a peaceful people who survived traditionally from farming and harvesting wild game and plants. Southern Paiute believe that they have lived in the area since the beginning of time. History has always been shared orally and there are no stories or memory of replacing others who lived in the area before. There is archeological evidence that the Southern Paiute people inhabited the region at least by 1100 A.D. European explorers first encountered the Southern Paiute people at the end of the eighteenth century. Today the Southern Paiute people living in Utah, Arizona, and Nevada are just like anyone else you would meet on the street. They have homes, jobs and pay taxes.



**Southern Paiute Culture Case Information Section #2**  
**The People**

Population

Traditionally, the Southern Paiute consisted of 15 bands or groups of people currently living on the southwestern edge of the Colorado Plateau in southern Nevada, southwestern Utah, and northeastern Arizona. Their lifestyle historically involved hunting, gathering, and farming according to seasons. It is thought that their ways of living protected them from severe climate changes and allowed them to support larger populations. Most often bands of people lived as families together near springs or other important resources. Most Southern Paiute bands were peaceful, as they were not competing for each other's land or resources. However, Navajo, Ute, and New Mexico slave traders stole women and children from the Southern Paiutes. Records show that in 1851 a Southern Paiute boy could be sold for \$100. Around the mid-1800s Jacob Hamblin estimated that there were approximately 800 Paiute living in the Santa Clara Valley, near where St George, UT is today. According to the 2000 Paiute census, the Paiute Indian Tribe of Utah has approximately 900 members, Las Vegas Paiute Tribe has 65, Moapa Band of Paiutes has 315, Kaibab Band of Paiutes has 335 members, and San Juan Southern Paiute has 265 members.

Northern Paiute are relatives to Southern Paiute. They live in the Great Basin region in California, Nevada, Idaho, and Oregon. They speak a different language (Northern Paiute) and practice different traditions.

Language

The Southern Paiute is not a written language, but is part of the Numic language, which belongs to Uto-Aztecan language family. This American Indian language group is found in both the United States and Mexico. Sadly, fluency in Southern Paiute is not common. Today there are limited numbers of people who speak the language; although there are efforts to revive the language. Further, the dialects or accents of the different Southern Paiute people have blended together or changed somewhat due to intermarriage between bands.

Religion

Spirituality plays an important role in everyday lives of Southern Paiute people. There is no church, or name associated with religion other than the belief in the Creator or God, which are the same. Southern Paiutes believe that the Mother Earth is their church, and prayer is given at any time, and place. They don't have "gods" that they pray to, but they will give offerings to plants, animals and anything on mother earth as thanks for giving life to the Southern Paiute people. There is no one day put aside for prayer, prayer is given every day, and that every day is the Creator's day. However, today some Southern Paiutes belong to the Native American Church and other religions.

General Attitude

Southern Paiutes are a peaceful people; they did not go into warfare unless they had reason to. Certain bands would join with the Utes or other neighboring tribes or bands if they needed help. Southern Paiute were taught to always rise before the sun. Paiutes are generally quiet and like to keep to themselves. They do like to tease and poke fun at each other and there are no hard feelings when doing so. Men and women had important roles in everyday life and they never broke their roles/customs. Men were typically head of the household, however women played a critical part in maintaining the household. In today's society men and women share roles and responsibilities.

**Southern Paiute Culture Case Information Section #3**

**Customs and Courtesies**

Greetings

Southern Paiute have no word for hello or good-by. Commonly, people greet one another with "Good morning" or "How are you?" Greetings are done with a handshake among men, or a nod in passing. Men and women did not shake hands. Today, Southern Paiutes commonly just say "Hi" or "Maik'w" (meaning hello) "Maik" "Mike" for short. Some traditional Southern Paiute women will not look you in the eye when greeting you. Names were only given to a baby after they were born. They are named from one's physical appearance, characteristics, or an experience the baby went through. Sometimes it would take a year to name a child. Today, that tradition carries on in choosing a name. A person has a legal name, but they rarely go by that. Instead they are known by a nickname chosen in a traditional manner.

Gestures

Southern Paiutes would use a type of sign language when they spoke with other tribes. Sign language is a universal language that was taught to young and old, so communication could be done with all American Indian tribes. Sign language can also be expressed and understood through picture writing on rocks. This is better known as petroglyphs or pictographs. This rock writing system can be considered to be the libraries where communication of stories, genealogy, historic events, legends, and maps was handed down for everyone to know who they are. Today these rock writings can still be read, but by very few, as it is a dying practice, just as sign language has become. As in many cultures, Southern Paiutes now nod to show agreement or shake their heads in disapproval during conversation. The Southern Paiute people consider pointing to be very rude.

Visiting

Southern Paiutes would accept any visitor into their home, whether it was unexpected or planned. When visiting, it was customary for the woman of the house to cook, no matter what time of day or night it was. They would never ask if the guests were hungry, they would just cook. Out of respect, the guest could not turn away the food, even if they weren't hungry. It is always customary for the older members of the family to eat first. The hosts of the guest would also give up a place to sleep if guests were staying overnight. The people were taught to always respect their elders, a practice that continues in today's society. This is common in many native tribes. For example, Christopher Columbus wrote after his encounter with the Arawaks (the indigenous people living in the West Indies): "They are so naïve and so free with their possessions that no one who has not witnessed them would believe it. When you asked for something they have, they never say no. To the contrary they offer to share with anyone".

Eating and Diet

Historically, the Southern Paiutes ate a large variety of food and, depending on the season, there was more food available at different times. It was common for several bands to camp together to share the natural animal or plant harvest. Southern Paiutes harvested and processed nuts, grass seeds, cactus fruits, berries, teas, and other plants. Some foods that are still used today include the piñon nuts and scrub oak acorns, Indian rice grass seeds, wild rhubarb, and a variety of teas. Seed plants that are gathered include the spiny hop sage, Fremont goosefoot, herringbill, stickleaf or desert corsage, and tumbling mustard. Roots and bulbs such as the sego lily and the bitter root are used in cooking. Leafy plants are often eaten today as greens or added to other foods. These include Fremont goosefoot, Pahute beardtongue, and Indian spinach. Southern Paiute also eat some flowers like the globe mallow, wild rose, paintbrush, and Pahute beardtongue. Fruits of various species of cacti are also part of the diet and included prickly pear cactus and yucca. Edible berries come from juniper berries, desert gooseberry, wild grapes, chokecherries, sumac, and skunkbush. Meat products come from the deer, rabbit, elk, fish, antelope, chuckwalla, Gila monster, horse, duck eggs, quail, muskrat, grasshopper (insects and bugs), snakes, frogs, turtles, mountain sheep, prairie dogs, porcupine, and wild turkey. Today, in addition to these foods, Southern Paiutes shop in the local grocery stores and eat food common to most people in the United States.

**Southern Paiute Culture Case Information Section #4**

**Lifestyle A**

Family

Historically, Southern Paiute Bands were small and usually consisted of families that were related. These bands lived all over from the mountains to the deserts. Some members in the bands would move with the season so they could gather food along the way for winter months. The Southern Paiute people traveled to collect a variety of food and household resources. Those who could not travel lived in permanent communities where they grew corn, beans, squash, melon, and wheat. Two or more generations often lived together. Today, large families are no longer the trend. Many single parents have grandparents and other members of the family to help raise the children while the parent attends college, or go to work.

Personal Appearance

Historically, Southern Paiute men in warmer months wore breach cloths made of deer hides or cliffrose bark or nothing in the summer. Women wore skirts of cliffrose bark with nothing on top. In cooler weather, men, women, and children wore rabbit skin robes or blankets. Often, they were worn like a cape over the shoulder. They also used some buckskin, which was plain and unadorned. They also obtained red and blue cloth from other tribes through trading. Men and women kept their hair long and cut it only when there was a death in their immediate family as a sign of mourning. During traditional dances, like the Mountain Sheep and Quail dances, the men would dress with mountain sheep horns to imitate the animal and in the quail dance they would wear feathers on their head. Today, Southern Paiutes dress like typical Americans.

Dating and Marriage

Historically, some Southern Paiute practiced plural marriages. This was usually done to provide for a woman who had lost her husband. A man would take care of his deceased brother's wife and children; or it was the wife asking her husband to take one of her sisters in marriage. The man had to pay for his wife with gifts, usually animals such as horses, and give them to his mother-in law before he married the daughter.

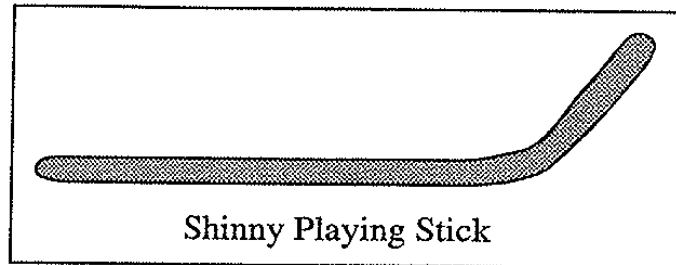
Still to this day, Southern Paiutes continue to have social gatherings and dances where many bands/tribes get together to have a celebration and feasts. On these occasions, single men and women meet and dance together. This is considered the dating scene; where couples meet and eventually get married.

Recreation

Historically, Southern Paiutes had many popular sports and activities that they played. One of the games was called shinny, Que'pauck or Kwepu'kok (kweepok) – see handout for a more detailed explanation. It is similar in manner to hockey. The ball was made of buckskin or rabbit fur, the size of a baseball. The stick resembled a hockey stick and had the curve at the base. Another popular game was the hand game, or stick game, and is basically a gambling game. The bets would consist of valuable personal belongings, such as saddles, bows, rifles, etc. The object of the game is to guess which hand of the opposing team hold a white bone over a striped bone. The team with the most correct guesses wins. This game could be short, or last all night with many teams playing until there is a champion team. This game is still played today. Other games played are the Rabbit Head Game, stick dice, racing games, and target games with bows, arrows, and spears.

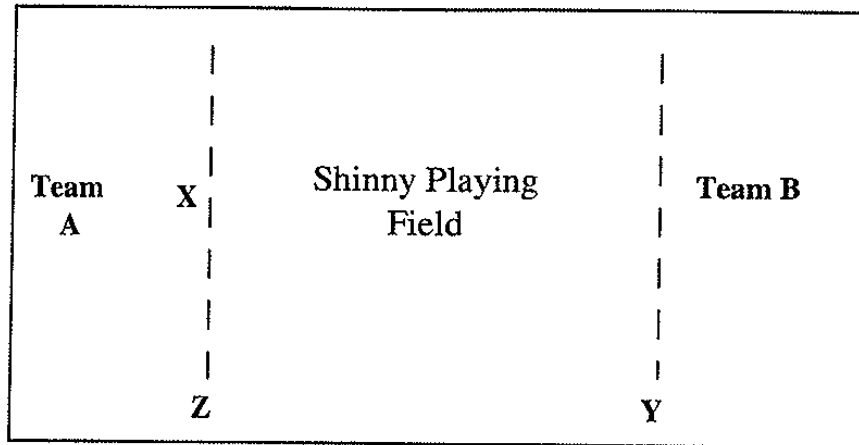
## **Shinny (Kwepu'kok or Que'pauck)**

The equipment needed for this game is a buckskin ball about the size of a baseball and a stick of the proper size to strike this ball comfortably. The ball could also be made of rags or with rabbit skin fur. This stick resembles a hockey stick and should be shaped similar to the stick in the sketch below. The base of the stick should be flattened some of the striking end to hit the ball squarely.



Choose a field approximately 50 to 75 yards long. Two teams are formed with an equal amount of players on each side (Some have suggested 7 players). If team A was to start the game off, it would hit the ball from the X mark knocking it towards the other end of the field as shown in the sketch below. Team A's purpose would be to get the ball across the goal line marked Y. Team B's purpose would be to prevent them and get the ball across the goal line marked Z. Players and bystanders would bet any of their personal possessions on the side they thought would win. When one side got the ball across their opponent's line, they won the game. However, there may also have been a point system.

After one team won they would rest for a while and then play again. The teams would change goals between each game and the winning team would start the game off by hitting the ball towards their goal.



(Source: Martineau, LaVan. 1992. *Southern Paiutes: Legends, Lore, Language and Lineage*. KC Publications)

**Southern Paiute Culture Case Information Section #4**  
**Lifestyle B**

Dancing and the Arts

There were many social dances and singing, such as the Circle Dance and Bear Dance, which some tribes still have annually. Music plays an important part of society for the Southern Paiutes. Flutes were made out of elderberry or juniper wood and were played and used as love calls, or everyday music. Drums, gourds, and rattles were used for ceremonies and all types of dances. Southern Paiutes had many talents of arts and crafts that include: wood and horn bows, arrows, arrowheads, buckskin clothing, moccasins, cradleboards, basket making, tanning hides, rabbit skin blankets, and yucca fiber sandals. These objects played an important part in their everyday life. Many of these items are still made, used, and sold today.

The Southern Paiute people have been and are well known basket makers. They wove the highest quality of baskets with stitching so fine they were works of art. Many neighboring tribes and pioneer settlers sought their baskets. A Southern Paiute child was taught at an early age to weave baskets and by the time they were adults, they were expert basket makers. The women and children would gather their materials in the spring when the first shoots would come out. Some of the plants they used included the willow bush, sumac, and the devil's claw for the black designs. The stems from these plants would be rolled into a bundle and tied to be stored for year-round use.

Transportation and Communications

Traditionally, every Southern Paiute band had runners who traveled on special trails while other people would travel on foot to get to certain locations. This network of trails, now referred to as Spanish trails, connected each village, band, or tribe. The runners carried news and urgent messages to one another using knotted strings to estimate the number of days needed for their journey. A runner could easily run a distance of a hundred miles in one day and in most cases further. They also had relay runners who could pass on messages. The system worked so well that a message could travel four hundred miles within a twenty-four hour period! Later, Southern Paiutes traveled on horses. The Spaniards introduced the horse in the Americas in the sixteenth century.

The people traveled to trade or to attend major celebrations held throughout the different seasons. Trail signs were used to let a person know how the trail was up ahead or to indicate which way the people in front went. Trail signs were made by piling one to four rocks on top of each other. Today, cars and trucks are used for transportation, along with road signs and maps for directions.

Communication took two forms: oral and written. Legends are stories told only in winter months. Stories are a way people shared important information with one another. Historical events could be told at any time of year. Written communication was done mainly through rock writing. The people would document their stories, history, and all events they felt worthy of mentioning in symbols on rocks. Sign language was yet another form of communication and was taught to individuals of all ages.

**Southern Paiute Culture Case Information Section #6**  
**Society**

Government

Historically, Southern Paiute tribal leaders were not called chiefs. Tribal leaders, who could be men or women, had all the responsibilities of making decisions and representing their band. Today, Southern Paiute tribes have a Chairperson and council members who make all the decisions in the Tribe. Today, a Chairperson can still be a man or woman.

Economy and Commerce

In historic times, economy consisted primarily of trade. Everyone, all individuals from all families, participated in trading anything from foods, seeds, baskets, horses, animals, salt, paints, and arts and crafts. Many people traveled on trails that covered all of Southern Paiute territory. Today, many Southern Paiutes still make crafts to trade or sell. Southern Paiutes make a living from tourism, ranching, mining, crafts, smoke shops, and government jobs.

Holidays

Southern Paiute had many social gatherings. They gathered together in large groups called a “big time”. Some reasons for getting together were piñon harvests, round dances, or funerals. Southern Paiutes had many gatherings/events that in today's society would be considered a holiday, but they were for celebrating the different times of seasons. Today a “big time” usually refers to a memorial cry or mourning ceremony called yaxape. Spring and summer were always a favorite for celebrations; people would gather from all around and meet where there were lakes, mountains, and an abundance of food. They would hunt, fish, and have games such as horse racing, foot racing, dancing, archery contest, gambling, and numerous other events. Spring was also the time for the Bear Dance, when the bear would come out of hibernation. This dance brought people from all around; there was food and fun for everyone.

Education

Prior to formal schools, a Southern Paiute was educated at a very young age the basics of everyday life and ceremonies. There was no age discrimination. If a boy wanted to learn to make an arrowhead or bow, he was not turned away or told they were too young. Instead he would be taught the art of making what he was interested in. Boys learned how to: make bows and arrows, shape gourds, make and play drums, hunt, sing, dance, communicate in sign language, and participate in ceremonies. Girls were taught how to cook, tan hides, weave baskets, make cradleboards, create pottery, sew clothing, use sign language, sing, dance, and their role in ceremonies. Boys and girls also helped in building temporary shelters. Today Southern Paiute children go to school to learn the necessities of every day life and ask the older people to share their traditional knowledge.

Health

Historically, Southern Paiutes were a relatively healthy population until the arrival of the Europeans. They relied on native plant medicines and traditional healers since there were no pharmacies or hospitals. Historically, resources such as plants and animals were abundant; however, sometimes there was not enough food and some people were malnourished. Sharing is an important part of Southern Paiute culture and all resources were shared to help minimize the times when there was not enough to go around. The Spanish were the first Europeans to interact with Southern Paiute. Europeans introduced the people to foreign foods and diseases. Diseases and sicknesses were common historically and huge numbers of Southern Paiutes were wiped out. Some diseases, such as small pox and measles, were spread as a planned part in certain regions to rid the Southern Paiutes of resources. For instance, in the mid 1800's approximately 4,000 out of the 5,500 living Kaibab band members died from smallpox and measles. Diabetes has become a major health problem today, and many young and old alike are suffering and dying from this along with other ailments and diseases.

## **Southern Paiute Culture Case Graphic Organizer**

Name: \_\_\_\_\_

Date: \_\_\_\_\_

### **At a Glance & Background**

### **The People**

### **Customs & Courtesies**

**Southern Paiute Culture Case Graphic Organizer**

Name: \_\_\_\_\_

Date: \_\_\_\_\_

**Lifestyle A**

**Lifestyle B**

**Society**

## **Historic Southern Paiute Community**

Students learn the roles of Southern Paiute community members and the resources they needed to survive in the regional environment in historic time periods.

### ***Purpose***

Students are able to explain what life was like historically for Southern Paiute people by identifying how community members worked together collaboratively for daily survival.

### ***Materials***

- Southern Paiute community scenario cards. One scenario card will be passed to each group of students.
- Individual students' Southern Paiute Culture Cases
- Student folders to contain learning about Southern Paiute culture

### ***Elaborate Learning***

1. Explain to students that they will role-play about a day in the life of historic Southern Paiute people. Begin by asking students, **"What do humans need to survive?"** Record their responses on the board. Expect responses such as food, water, clothing, and shelter. Press students to think more deeply about how people meet these needs, what tools are necessary, and what social systems people develop to help them be organized.
2. Ask students to brainstorm what ages and roles might be present in a Southern Paiute community. The responses result in categories of adult male (fathers, hunters, singers, & tool makers), adult females (mothers, gatherers, cooks, basket weavers, & hide tanners), children (helpers and learners), and elderly (educators as they pass along knowledge to the next generation). A community is defined as a group of people living in the same area and interacting socially with one another.
3. Divide students into groups in a manner of your choice and give each group one scenario card. Ask students to read the scenario and decide which community members are involved, what roles they play, what human needs are being met, and how the historic Southern Paiute would have met those needs. Time permitting, ask students to be active in expressing their ideas about their scenario cards. For instance, individual groups can act out their gender, ages, and roles to reflect how the community meets its needs. \*See examples of acceptable responses below.
4. After the students have had a chance to talk or act out their scenario, bring the students back together as a whole class to synthesize their ideas. Have students summarize how various roles help to shape a community and why Southern Paiute may have developed these roles for daily life.
5. Ask students to return to their K-N-Q charts. Have them add any new information or questions about Southern Paiute culture.

**\*Example Responses**

**Scenario 1:**

It is finally spring after a long winter. Your family is hungry and needs food. You are camped in the desert. What do you do?

The basic cultural needs being met are food, diet, and water. In the spring, there are plenty of foods available in the desert including fresh greens, flowers, and roots. There are also plenty of meat sources from rabbits, snakes, turtles, mountain sheep, lizards, etc. There are also eggs from certain birds and turtles. You would need tools to dig into the ground, cut, and kill. Most of these would be made out of stone. You would also need baskets to place your food into to bring back to the village. Sometimes baskets were used to cook food by rotating hot rocks inside the basket to keep the temperature warm. You would need nets to catch rabbits to eat and to make rabbit skin to use for winter blankets. To collect water, you would need some type of waterproof container made from the bladder of larger animals or from baskets rubbed with tree sap as a water sealant. Other tools you need include gourds cut in half for spoons, awls or needles made from barrel cactus to make baskets, hides for shoes, and to weave sandals. All members of the community would be involved in getting food. Young boys and men make bows and arrows, wooden clubs for hunting and protection, shape gourds, and build temporary shelter or homes. Women and girls gather plants and wood; cook; skin and tan hides; make clothing, pottery, baskets and cradleboards, and build temporary shelters or homes. Soap is made from yucca root or stripped leaves so you can wash up before you eat. Older members of the community would care for the very young or sick and make other items, such as rabbit blankets.

**Scenario 2:**

Your favorite basket that you used for gathering plants has just been crushed and cannot be repaired. What do you do?

The basic cultural needs being met are tools for gathering and storing food. Southern Paiute are master basket weavers and collect the materials they need in early spring when the first shoots of bushes and plants would come out. Some of the plants they used included the willow bush, sumac, and the devils claw for the black designs. The stems from these plants would be rolled into a bundle and tied to be stored for year round use. Stone tool knives are needed to cut the shoots. Twine made from yucca fiber would need to be made to tie bundles together. Awls or bone needles are needed in making baskets. Baskets could be made or repaired any time of year if the materials gathered previously in spring or fall are available. Mostly women and girls were involved in this process.

**Scenario 3:**

Your family is preparing for a seasonal gathering. What do you do?

The basic cultural needs being met are social and sharing of food. Spring and summer were always a favorite for celebrations; people would gather from all around and meet where there were lakes, mountains, and an abundance of food. They would hunt, fish, and have games such as foot racing, dancing, archery contest, gambling, and numerous other events. During this time, single men and women meet. If they decided to marry, the man had to pay for his wife with gifts, usually animals such as horses, and give them to his mother-in law before he married her daughter. Tools related to getting and preparing food are needed. There may also be tools needed to prepare clothes and jewelry. Everyone in the community and from multiple communities is involved in gatherings.

**Scenario 4:**

Winter is coming. It is getting cold and your family needs to prepare. What do you do?

The basic cultural needs being met are food, clothing, and shelter. During the winter when higher elevations grew too cold and snowy, people moved to the lower elevations and deserts. This is the time of year when legends can be told. When traveling, the people carried all their belongings with them. They needed warm clothing, rabbit blankets, yucca shoes or moccasins to protect their feet, and woven mats upon which to sleep. They needed to gather food and bring along food they had prepared or stored from the warmer months. They gathered piñon nuts, scrub oak acorns, and other foods. They hunted and dried meat to keep them fed over the winter months. Their tools included hunting weapons, traps, and items needed to prepare hides into blankets and clothing. Everyone in the community is needed to prepare for winter. Young boys and men make bows and arrows, shape gourds into bowls and ladles, and build temporary shelter or homes. Women and girls gather plants and wood; cook; skin and tan hides; and make clothing, baskets and cradleboards. Boys and girls also help in home building.

**Scenario 5:**

A traveler has come to visit, bringing along interesting things to trade. What do you do?

The basic cultural needs being met are social and acquiring trade items. Any visitors are accepted in Southern Paiute homes. When visiting, it was customary for the woman of the house to cook, no matter what time of day or night it was. They would never ask if the guests were hungry, they would just cook. The owners would also offer a place to sleep if guests were staying overnight. Everyone, all individuals from all families, participated in trading anything from foods, seeds, baskets, animals, salt, paints, and arts and crafts.

**Scenario 6:**

It is fall just past the harvest time. You and your community members want to arrange a game to play with other bands. How do you let them know? What game will you play?

The basic cultural needs being met are social and recreation. Southern Paiutes had many popular sports and activities that they played. One of the games was called shinny Que'pauck or Kwepu'kok (kweepok) It is similar in manner to hockey. The tools needed were the ball, which was made of buckskin, and the stick, which resembled a hockey stick. The game itself is played on a field with two teams. After one team won they would rest for a while and then play again. This game could go on for a long time. Bets could be made for the winning team and items would be traded. To let people know about the game the Southern Paiute would use their network of trails and runners that tied to each village, band, or tribes. Every band and tribe had runners who would carry news and urgent messages to one another. A runner could easily run a distance of a hundred miles in one day and in most cases further. They also had relay runners where they could pass on messages. Community members involved would primarily be men who played on the teams and who would act as runners. Both men and women would be involved feeding the people.



Southern Paiute youth demonstrate playing Que'pauck at the Yevingkarere Camp near Mt. Trumbull

**Southern Paiute Community Role Card**  
**Scenario 1**

Spring has finally arrived after a long winter. Your family is hungry and needs food. You are camped in the desert. What do you do?

| Basic cultural needs being met | What tools do you need to make or use? | Community members & their roles |
|--------------------------------|--|---------------------------------|
|                                |  |                                 |

## **Southern Paiute Community Role Card**

### **Scenario 2**

Your favorite basket that you used for gathering plants has just been crushed and cannot be repaired. What do you do?

| Basic cultural needs being met | What tools do you need to make or use? | Community members & their roles |
|--------------------------------|--|---------------------------------|
|                                |  |                                 |

**Southern Paiute Community Role Card**  
**Scenario 3**

Your family is preparing for a seasonal gathering. What do you do?

| Basic cultural needs being met | What tools do you need to make or use? | Community members & their roles |
|--------------------------------|--|---------------------------------|
|                                |  |                                 |

**Southern Paiute Community Role Card**  
**Scenario 4**

Winter is coming. It is getting cold and your family needs to prepare. What do you do?

| Basic cultural needs being met | What tools do you need to make or use? | Community members & their roles |
|--------------------------------|--|---------------------------------|
|                                |  |                                 |

**Southern Paiute Community Role Card**  
**Scenario 5**

A traveler has come to visit, bringing along interesting things to trade. What do you do?

| Basic cultural needs being met | What tools do you need to make or use? | Community members & their roles |
|--------------------------------|--|---------------------------------|
|                                |  |                                 |

## **Southern Paiute Community Role Card**

### **Scenario 6**

It is fall and you have just finished up with the harvest time. You and your community members want to arrange a game to play with other bands. How do you let them know? What game will you play?

| Basic cultural needs being met | What tools do you need to make or use? | Community members & their roles |
|--------------------------------|--|---------------------------------|
|                                |  |                                 |

## **Reflections on Learning**

Students reflect on the essential questions of who are the Southern Paiute?  
and what is their legacy?

### **Essential Questions:**

Who are the Southern Paiute?  
What is the legacy of the Southern Paiute?

### **Enduring Understandings:**

Culture is a way of life that distinguishes a group of people.  
The Southern Paiute have a rich legacy of history and culture.

### ***Purpose***

Students will reflect on their learning.

### ***Materials***

- Student folders of their work on Southern Paiute culture
- Individual student Southern Paiute culture cases

### ***Evaluate Learning***

1. Ask students to write responses to the two essential questions: who are the Southern Paiute and what is their legacy?
2. Time permitting, ask students to share their responses as a class. Hearing what other students say in their reflections often helps to refine thinking and develop different perspectives. It is also an informal assessment for you as an educator to hear what students understand as a result of instruction. This can be done in voice poems.
3. If time is minimal, ask for “tickets out the door” – Students share what they learned about Southern Paiute culture and legacy as they leave the classroom.



Southern Paiute elders near Mt. Trumbull in Parashant National Monument

|  |  |
|--|--|
| <p><b>TICKET OUT</b></p> <p>↓</p> <p>The most important thing I learned today</p> <p>Name: _____</p> | <p><b>TICKET OUT</b></p> <p>↓</p> <p>The most important thing I learned today</p> <p>Name: _____</p> |
| <p><b>TICKET OUT</b></p> <p>↓</p> <p>The most important thing I learned today</p> <p>Name: _____</p> | <p><b>TICKET OUT</b></p> <p>↓</p> <p>The most important thing I learned today</p> <p>Name: _____</p> |

**At a Glance**

**Essential Question 1:  
Who are the Southern Paiute?**

This information is meant to provide a synopsis for evaluating the degree to which students have answered the essential questions of this unit.

- Traditionally the Southern Paiute lived in 15 bands or groups spread out across northern Arizona, southeastern Nevada, southwestern Utah, and southeastern California along the Colorado River (refer to Traditional Southern Paiute Bands map). Today, the Southern Paiute are divided into 5 federally recognized tribes and still live in these areas. The tribes include: Paiute Indian Tribes of Utah, Kaibab Band of Paiutes, Moapa Band of Paiutes, Las Vegas Band of Paiutes, and San Juan Southern Paiutes. The Pahrump Band of Paiutes lives in the area and has submitted claims to be federally recognized.
- Historically, Southern Paiute Bands were small and usually consisted of families that were related. Their lifestyle historically involved hunting, gathering, and farming according to seasons.
- Southern Paiute traditional lands range from high mountains to deep canyons, forests to deserts.
- Southern Paiutes traditionally knew where springs were located and took full advantage of all habitats and their resources.
- Southern Paiute believe they have lived in the region since time immemorial. There is archeological evidence that the Southern Paiute people inhabited the region at least by 1100 A.D. European explorers first encountered the Southern Paiute people at the end of the eighteenth century. Southern Paiute slave trade ended in 1852.
- Southern Paiutes are a peaceful people and did not enter into warfare unless there were good reasons to do so. They survived traditionally by farming and harvesting wild game and plants.
- The Southern Paiute people have been and are well known basket makers. They wove the highest quality of baskets with stitching so fine they are works of art.
- There were 5 bands of Southern Paiutes living in southwestern Utah: Koosharem, Shivwits, Indian Peaks, Kanosh, and Cedar City. In 1957, Congress withdrew federal support to these bands. This left people without health care, services, assistance, federal aid, or land. On April 3, 1980 by an Act of Congress, (via "The Paiute Restoration Act. P.L. 96-227") federal recognition was restored to the five Southern Paiute Bands in Utah. The bands are now known collectively as the Paiute Indian Tribes of Utah.
- The first Southern Paiute reservation was established in 1872 in Nevada for the Moapa Band.
- The San Juan Southern Paiute reservation was established in 1907 as part of the Navajo reservation. It was in 1990 that they received federal recognition. They were given 5100 acres of land near Tuba City, Arizona and another 300 acres near Lake Powell in Utah.
- The Kaibab Paiute Reservation in Arizona was created by executive order in 1913 and expanded in 1917.
- The Las Vegas Paiute were given 10 acres of land by a ranch owner in 1911. In 1970, the federal government recognized the Las Vegas Paiute tribe as a sovereign nation. In 1983, Congress expanded their lands by 3,800 acres.

- Around the mid-1800s Jacob Hamblin estimated that there were approximately 800 Paiute living in the Santa Clara Valley, near where St George, UT is today. According to the 2000 Paiute census, the Paiute Indian Tribe of Utah has approximately 900 members, Las Vegas Paiute Tribe has 65, Moapa Band of Paiutes has 315, Kaibab Band of Paiutes has 335 members, and San Juan Southern Paiute has 265 members.
- The Southern Paiute language is not a written language, but is part of the Numic language, which belongs to Uto-Aztecan language family. Sadly, fluency in Southern Paiute is not common. Today there are limited numbers of people who speak the language; although there are efforts to revive the language.
- Communication took two forms: oral and written. Legends are stories told only in winter months. Stories are a way people shared important information with one another. Historical events could be told at any time of year. Written communication was done mainly through rock writing. The people would document their stories, history, and all events they felt worthy of mentioning in symbols on rocks.
- Sign language was yet another form of communication and was taught to individuals of all ages. Southern Paiutes would use sign language when they spoke with other tribes.
- There is no church or name associated with Southern Paiute religion other than a belief in a Creator – or God. Some Southern Paiutes are Christian or other religions or belong to the Native American church.
- Historically, Southern Paiute men in warmer months wore breech cloths made of deer hides or cliffrose bark or nothing in the summer. Historically, Southern Paiute women wore skirts of cliffrose bark with nothing on top. In cooler weather, men, women, and children wore rabbit skin robes or blankets. Often, they were worn like a cape over the shoulder. They also used some buckskin, which was plain and unadorned. Today, Southern Paiutes dress like typical Americans.
- Men and women kept their hair long and cut it only when there was a death in their immediate family as a sign of mourning.
- Southern Paiute have no word for hello or good-by. Commonly, people greet one another with “Good morning” or “How are you?” Greetings are done with a handshake among men, or a nod in passing. Men and women did not shake hands.
- Southern Paiutes would accept any visitor into their home, whether it was unexpected or planned. When visiting, it was customary for the woman of the house to cook, no matter what time of day or night it was. They would never ask if the guests were hungry, they would just cook. Out of respect, the guest could not turn away the food, even if they weren't hungry. It is always customary for the older members of the family to eat first.
- The hosts of the visiting guest would also give up a place to sleep if guests were staying overnight. The people were taught to always respect their elders, a practice that continues in today's society. This is common in many native tribes.
- Historically, Southern Paiutes were a relatively healthy population until the arrival of the Europeans. They relied on native plant medicines and traditional healers since there were no pharmacies or hospitals. Historically, resources such as plants and animals were abundant; however, sometimes there was not enough food and some people were malnourished. Sharing is an important part of Southern Paiute culture and all resources were shared to help minimize the times when there was not enough to go around. It was common for several bands to camp together to share the natural animal or plant harvest.

- The Spanish were the first Europeans to interact with Southern Paiute. Europeans introduced foreign foods and diseases. Diseases and sicknesses were common historically and huge numbers of Southern Paiutes were wiped out. Some diseases, such as small pox and measles, were spread in certain regions to rid the Southern Paiutes of resources. For instance, in the mid 1800's approximately 4,000 out of the 5,500 living Kaibab band members died from smallpox and measles. Diabetes has become a major health problem today, and many young and old alike are suffering and dying from this along with other ailments and diseases.
- Historically, Southern Paiutes harvested and processed nuts, grass seeds, cactus fruits, berries, teas, and other plants.
- Historically, some Southern Paiute practiced plural marriages. This was usually done to provide for a woman who had lost her husband. A man would take care of his deceased brother's wife and children; or it was the wife asking her husband to take one of her sisters in marriage. The man had to pay for his wife with gifts, usually animals such as horses, and give them to his mother-in law before he married the daughter.
- Southern Paiutes had many popular sports and activities that they played. One of the games was called shinny Que'pauck or Kwepu'kok (kweepok). It is similar in manner to hockey.
- There were many social dances, such as the circle dance and the Bear Dance, which some tribes still hold annually.
- In the old days people gathered together in large groups called a "big time". Some reasons for getting together were piñon harvests, round dances, or funerals. Southern Paiutes had many gatherings/events that in today's society would be considered a holiday, but they were for celebrating the different times of seasons. Today a "big time" usually refers to a memorial cry or mourning ceremony called yaxape.
- Southern Paiute tribal leaders were not called chiefs. Tribal leaders could be men or women and had all the responsibilities of making decisions and representing their band. Today, Southern Paiute tribes have a Chairperson and council members who make all the decisions in the Tribe.
- In historic times, economy consisted primarily of trade of foods, seeds, baskets, horses, animals, salt, paints, and arts and crafts. Today, Southern Paiutes make a living from tourism, ranching, mining, crafts, smoke shops, and government jobs.
- Traditionally, people would travel on foot and every Southern Paiute band had runners who traveled on special trails to get to certain locations. This network of trails connected each village, band, or tribe.
- Prior to formal schools, Southern Paiutes were traditionally educated at a very young age by teaching the basic skills required for everyday life and ceremonies.

**At a Glance**

**Essential Question 2:**

**What is the legacy of the Southern Paiute?**

This information is meant to provide a synopsis for evaluating the degree to which students have answered the essential questions of this unit.

- Today there are approximately 1880 Southern Paiutes living on reservation lands in Utah, Nevada, and Arizona.
- Southern Paiutes belong to the Numic-speaking people. There are few fluent speakers.
- Southern Paiute youth are struggling to keep their cultural identity.
- Southern Paiutes believe in a Creator or God. Many Southern Paiutes are Christians.
- Southern Paiutes are master basket weavers.
- Many traditions, such as social dances are still being held today. These include the Circle and Bear Dances.
- Southern Paiute people gather for social occasions, celebrating different events during the seasons.
- Tribal leaders govern the people.
- Traditional economy was based on trade of foods and other goods. Today, Southern Paiute are formally educated and hold a variety of careers.
- Communication consisted of oral legends and rock writings. Today, legends are told in the winter and historical events throughout the year. Written history instead of rock writing is used today.
- Traditional education taught children the basics of survival and traditions. Today, formal education is added, preparing Southern Paiute youth to live and work in two worlds.
- Southern Paiutes are citizens of our communities who are willing to share their history, language, and traditions.

## Cultural Terms to Know

**American Indians** –American Indians are groups of people and communities who were present in the Western Hemisphere prior to the arrival of European explorers. These indigenous groups are also known as American Indians or First Nations in Canada.

**ancestral puebloan** - This is a term given to people living in the Four Corners region of the Southwest from approximately A.D. 1 - 1400.

**anthropology** - This is the holistic study of human cultures, their behavior, and their technology. This study applies to both living cultures and those who are no longer around.

**archeological context** - This is an important concept in archeology as it refers to the physical area where archaeological resources are found.

**archeological research methods** - There are many research methods involved in the study of archeology. These include examining written research records, conducting interviews, surveying, excavating, washing and cataloging artifacts, analyzing or re-analyzing artifacts, and preserving archaeological resources.

**archeology** - This is the study of past human cultures, their behavior and technology through analysis of the physical remains they left behind. This includes artifacts, features, and structures.

**artifact** - This refers to any object made or used by humans.

**band** - A band is a small group of people living in a particular region. Historically, bands consisted of extended families. Bands often relied on hunting and gathering as their primary form of subsistence.

**ceramic styles** - This is a term that refers to recognizable patterns on prehistoric pottery or ceramics. These patterns can be assigned to periods of time when they were more common or popular.

**community** - A community is defined as a group of people living in the same area and interacting socially with one another.

**culture** - Culture is a shared knowledge of beliefs, customs, technology, and behavior of a group of people.

**curate** - This term refers to the care of biological, geological, or human materials at institutions such as museums.

**ethnohistory** - way to find out about the past by interviewing elders to produce oral histories or by reading historic documents.

**excavation** - This term refers to the systematic, careful digging of archaeological resources for the purposes of research or gaining information about the people responsible for its deposition.

**feature** - This is an archeology term that refers to non-portable physical resource that typically refers to fire hearths, soil stains, and garbage pits. Non-portable means that the remains cannot be excavated and transferred somewhere without destroying the remains themselves.

**habitat** - This term refers to the soil, water, plant and animal life found in nature. Each living organism is connected and shares a unique habitat.

**history** - This term refers to a time period for which there are written documents explaining or recording past events. In the southwestern United States this period is approximately A.D. 1500 to A.D. 1950.

**interpretation** - This term means the explanation of something in one's own words.

**lithic** - This term means of or pertaining to stone.

**looting or pothunting** - This term refers to the act of stealing ancient property belonging to someone else.

**mano** - This term refers to a groundstone object held in the hand(s) that is used to grind corn or other seeds from plant materials.

**material remains** - This phrase refers to artifacts, features, or structures found at archaeological sites.

**metate** - This is a term used for the groundstone upon which plant materials and corn is ground.

**National Monument** - an area of land managed by the government established by the President of the United States under the Antiquities Act of 1906 to be protected as landmarks, structures, and other objects of historic or scientific interest.

**paleontology** - The scientific study of plant and animal fossils from the geologic past.

**pithouse** - This is a prehistoric structure whose foundation was built into the ground. Small tree trunks, branches, and clay/mud slurry reinforced the walls and roof. Entry into pithouses was either through a hole in the roof or through a long, narrow entry ramp.

**prehistory** - This term refers to a time period for before written documents are available to explain or record past events. In the southwestern United States this period is approximately 12,500 B.C. to A.D. 1500.

**pueblo** - This is a term given to a masonry structure or group of structures. It is a Spanish term meaning town or village. When capitalized, the term refers to a specific culture or site.

**site** - This refers to a place where archaeological or historic resources are found. There are numerous types of sites including, but not limited to, habitation, ceremonial, agricultural, kill, camp, and quarry.

**Southern Paiute** - Traditionally the Southern Paiute lived in 15 bands or groups spread out across northern Arizona, southeastern Nevada, southwestern Utah, and southwestern California along the Colorado River (refer to Traditional Southern Paiute Bands map). Today, Southern Paiute are divided into 5 federally recognized tribes and still live in these areas. The tribes include: Paiute Indian Tribes of

## *Southern Paiute Cultural History Curriculum Guide*

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Utah, Kaibab Band of Paiutes, Moapa Band of Paiutes, Las Vegas Band of Paiutes, and San Juan Southern Paiutes. Their lifestyle historically involved hunting, gathering, and farming according to seasons.

**structure** - This is a term describing an archaeological or historical resource that cannot be removed from its context, such as walls to a pueblo, a pithouse, or building.

**survey** - This is a technique used in archaeological research in which the ground is systematically observed for the purpose of locating artifacts, features, and structures. Once located, these are mapped, dated, interpreted, and fit into a larger context of regional cultural history.

**tribe** - A tribe is a group of people organized through kinship or family relationships.



Pictographs (painted images) in Paiute Cave on the Arizona Strip

### *Let's Move Outside*

"The goal of *Let's Move Outside* is to get kids active so they see the physical activity they need not as a chore but as a fun way to explore our country" <http://www.letsmove.gov/lets-move-outside> . The following table lists opportunities for students to link their learning with the *Grand Canyon – Parashant National Monument Southern Paiute Cultural History* lessons with parks, museums and other places they can visit in southwestern Utah, southern Nevada and northern Arizona.

#### **Beaver Dam Wash National Conservation Area -**

[http://www.blm.gov/ut/st/en/fo/st\\_george/blm\\_special\\_areas/national\\_landscape/national\\_conservation/red\\_cliffs\\_national.html](http://www.blm.gov/ut/st/en/fo/st_george/blm_special_areas/national_landscape/national_conservation/red_cliffs_national.html)

Interagency Information Center

345 East Riverside Drive, St. George, UT 84790

Phones - (435) 688-3200 or 688-3246

"The approximately 63,500 acre Beaver Dam Wash NCA is located in the southwestern corner of Washington County, Utah, along the state lines of Nevada and Arizona. This NCA is within an ecological transition zone between the Mojave Desert and the Great Basin. Creosote bush, white bursage, and other desert shrubs grow at lower elevations and provide habitat for desert bighorn sheep and the Mojave Desert tortoise, a threatened species listed under the Endangered Species Act. Joshua trees and dense stands of blackbrush cover the slopes of the Beaver Dam Mountains, which rise along the eastern boundary of the NCA. There are no developed recreation facilities."

#### **Bryce Canyon National Park -** <http://www.nps.gov/brca>

PO Box 640201 Bryce Canyon UT 84764-0201

435-834-5322

"Bryce Canyon, famous for its worldly unique geology, consists of a series of horseshoe-shaped amphitheaters carved from the eastern edge of the Paunsaugunt Plateau. The erosional force of frost-wedging and the dissolving power of rainwater have shaped the colorful limestone rock of the Claron Formation into bizarre shapes, including slot canyons, windows, fins, and spires called "hoodoos"."

#### **Cedar Breaks National Monument -** <http://www.nps.gov/cebr>

2390 W. Hwy 56, Suite 11 Cedar City, UT 84720

435-586-0787

"Although there are many special places to see in the United States, few offer a spectacular view similar to Cedar Breaks. Come visit a park that offers you the chance to stand above 10,000 feet on a cliff edge surrounded by lush forests and flower-covered meadows looking into a desert amphitheater 2,500 feet deep, covered with incredible, multi-colored hoodoos."

#### **Coral Pink Sand Dunes State Park -** <http://stateparks.utah.gov/stateparks/parks/coral-pink/>

Sand Dunes Rd. Kanab, UT 84741

435-648-2800

"Rippling arcs of rust-colored sand welcome you as you enter Coral Pink Sand Dunes State Park. Contrasted by blue skies, juniper and pinion pines, and steep red cliffs, the park is a wonderful place for camping, photography, off-highway vehicle riding, and playing in the sand. As the only major sand dune field on the Colorado Plateau, this park is a unique geologic feature that should not be missed."

## *Southern Paiute Cultural History Curriculum Guide*

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### **Desert National Wildlife Refuge** <http://www.fws.gov/desertcomplex/desertrange/index.htm>

Highway 95 North, Las Vegas, NV 89124

Phone: 702-879-6110

"The Desert National Wildlife Refuge was established May 20, 1936, and encompasses 1.5 million acres of the diverse Mojave Desert in southern Nevada. It is the largest National Wildlife Refuge in the lower 48 states. The Refuge contains six major mountain ranges, the highest rising from 2,500-foot valleys to nearly 10,000 feet. Annual rainfall ranges from less than four inches on the valley floors to over fifteen inches on the highest peaks."

### **Floyd Lamb State Park** - [http://www.vegas.com/attractions/outside\\_lasvegas/floydlamb.html](http://www.vegas.com/attractions/outside_lasvegas/floydlamb.html)

9200 Tule Springs Rd., Las Vegas, NV 89131

Phone: 702-229-6297

"In a city filled with palms and desert landscape, the grass lawn, pond and cottonwood tree-filled Floyd Lamb Park might look a little out of place in the Mojave metropolis of Las Vegas. However, this oasis in what is now northwestern Vegas has been popular for literally thousands of years. Inside Floyd Lamb visitors can explore Tule Springs Ranch, one of the best examples of Pleistocene paleontological sites in western North America. Tule Springs was visited by large prehistoric mammals in an era when the southern Nevada area was much cooler and wetter. Fossil remains of extinct mammoths, bison, horses, camels, giant sloths and other animals have been found in Tule Springs."

### **Frontier Homestead State Park Museum** - <http://stateparks.utah.gov/parks/frontier-homestead>

585 North Main Cedar City, UT 84720

435-586-9290

"The state park tells the story of development in Iron County when in the 1850s, Brigham Young sent Mormon missionaries here to mine and process iron. Museum displays include horse-drawn vehicles used from 1850 to 1920 and a collection of pioneer artifacts. An iron industry exhibit features the only known remaining artifact from the original foundry the town bell."

### **Grand Canyon National Park (North Rim and Toroweap/Tuweep)** [www.nps.gov/grca](http://www.nps.gov/grca)

P.O. Box 129, Grand Canyon, AZ 86023

928-638-7888

"A powerful and inspiring landscape, Grand Canyon overwhelms our senses through its immense size. Unique combinations of geologic color and erosional forms decorate a canyon that is 277 river miles (446km) long, up to 18 miles (29km) wide, and a mile (1.6km) deep.

A much smaller number of people see the Canyon from the **North Rim**, which lies just 10 miles / 16 km (as the condor flies) directly across the Canyon from the South Rim. The North Rim rises a thousand feet higher than the South Rim, and is much less accessible. Heavy snows close the road to the North Rim from late October to mid May of each year.

The View at Toroweap, 3000 vertical feet above the Colorado River, is breathtaking; the sheer drop, dramatic! Equally impressive are the volcanic features, cinder cones and lava flows, which make this viewpoint unique in Grand Canyon National Park. Renowned Lava Falls Rapid is just downriver and can easily be seen and heard from the overlook. Toroweap, a Paiute term meaning "dry or barren valley," refers to many local features, including the geologic formation and fault, the valley, and the overlook. Tuweep came into use to describe the local white settlement and later the park district.

Tuweep in Paiute refers to "the earth," but this place name may be derived from a longer Paiute word meaning "long valley." A visit to this area can be challenging, but rewarding. Since the National Park Service manages the area for its primitive values, improvements and services are minimal."

## *Southern Paiute Cultural History Curriculum Guide*

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### **Grand Canyon-Parashant National Monument - [www.nps.gov/para](http://www.nps.gov/para)**

Interagency Information Center

345 East Riverside Drive, St. George, UT 84790

Phones - (435) 688-3200 or 688-3246

"Grand Canyon-Parashant's natural splendor provides a sense of solitude to those who venture into its isolated domain. The Monument's expansive landscape encompasses a chronicle of natural and cultural history. Located on the Colorado Plateau in northwestern Arizona, it borders Grand Canyon National Park to the south, Nevada to the west, and is bounded by the Bureau of Land Management Arizona Strip region on the east and north. You can access the Monument, via dirt roads, from Nevada, Utah, and Arizona, so consult a map to determine which entrance point will work best with your travel route. There are no paved roads or facilities within the Monument."

### **Grand Staircase Escalante National Monument - [http://www.blm.gov/ut/st/en/fo/grand\\_staircase-escalante.html](http://www.blm.gov/ut/st/en/fo/grand_staircase-escalante.html)**

669 South Highway 89A, Kanab, Utah 84741

(435) 644-1200

"Grand Staircase-Escalante National Monument spans nearly 1.9 million acres of America's public lands. From its spectacular Grand Staircase of cliffs and terraces, across the rugged Kaiparowits Plateau, to the wonders of the Escalante River Canyons, the Monument's size, resources, and remote character provide extraordinary opportunities for geologists, paleontologists, archeologists, historians, and biologists in scientific research, education, and exploration."

### **Lake Mead National Recreation Area - <http://www.nps.gov/lake>**

601 Nevada Way, Boulder City, NV 89005

702-293-8990

"Lake Mead NRA offers year-round recreational opportunities for boating, fishing, hiking, photography, picnicking and sightseeing. It is also home to thousands of desert plants and animals, adapted to survive where rain is scarce and temperatures can soar."

### **Lost City Museum -**

[http://museums.nevadaculture.org/index.php?option=com\\_content&task=view&id=397&Itemid=125](http://museums.nevadaculture.org/index.php?option=com_content&task=view&id=397&Itemid=125)

P.O Box 807, Overton NV, 89040

702-397-2193

"The Lost City Museum was built by the National Park Service to exhibit artifacts that were being excavated from Pueblo Grande de Nevada. These Anasazi Indian sites were being threatened by the waters of Lake Mead as it backed up behind the newly built Hoover Dam. Eventually, when the lake was filled to capacity, about five miles of sites had been inundated or undercut by the water. The Civilian Conservation Corps assisted in the excavation of the sites and the construction of the museum building. The building was constructed of sun-dried adobe brick in a pueblo- revival style. The museum is currently owned and maintained by the State of Nevada as one of its six state museums. Program include ongoing archaeological research on the remaining Lost City sites, school tours and outreach programs, changing exhibits and archival library and collections research capabilities. Special public programs are held throughout the year."

## *Southern Paiute Cultural History Curriculum Guide*

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### **Pine Valley Heritage Center - Dixie National Forest**

<http://www.fs.usda.gov/recarea/dixie/recreation/outdoorlearning/recarea/?recid=24836&actid=120>

196 E Tabernacle, Ste 40, St. George, UT 84770

(435) 652-3100

"The Pine Valley area is a popular recreation in southwestern Utah. It is located near the Pine Valley Mountains, between the communities of St. George and Enterprise, Utah. The Pine Valley Heritage Center is located right in the heart of the small community of Pine Valley, Utah near the Pine Valley chapel. Open Memorial Day – Labor Day."

### **Pipe Spring National Monument - <http://www.nps.gov/pisp>**

State Route 389, Fredonia, AZ 86022

928-643-7105

"A little known gem of the National Park System is rich with American Indian, early explorer and Mormon pioneer history. The water of Pipe Spring has made it possible for plants, animals, and people to live in this dry, desert region. Indians gathered grass seeds, hunted animals, and raised crops near the springs for at least 1,000 years. Although their way of life was greatly impacted by Mormon settlers, the Paiute Indians continued to live in the area and by 1907 the Kaibab Paiute Indian Reservation was established, surrounding the privately owned Pipe Spring ranch. In 1923 the Pipe Spring ranch was purchased and set aside as a national monument. Today the Pipe Spring National Monument - Kaibab Band of Paiute Indians Visitor Center and Museum explains the human history of the area over time. Daily tours of Winsor Castle, summer "living history" demonstrations, an orchard and garden, and a half-mile trail offer a glimpse of American Indian and pioneer life in the Old West."

### **Quail Creek State Park - <http://stateparks.utah.gov/parks/quail-creek>**

472 N 5300 W

Hurricane, UT 84737

435-879-2378

"Boasting some of the warmest waters in the state and a mild winter climate, Quail Creek Reservoir lures boaters and anglers year-round. Anglers fish for rainbow trout and bass. Spend a day on the water or camp in a spectacular red rock desert setting."

### **Red Cliffs National Conservation Area -**

[http://www.blm.gov/ut/st/en/fo/st\\_george/blm\\_special\\_areas/national\\_landscape/national\\_conservation/red\\_cliffs\\_national.html](http://www.blm.gov/ut/st/en/fo/st_george/blm_special_areas/national_landscape/national_conservation/red_cliffs_national.html)

Interagency Information Center

345 East Riverside Drive, St. George, UT 84790

Phones - (435) 688-3200 or 688-3246

"The approximately 45,000 acres of public land in the NCA are located in south-central Washington County. The Colorado Plateau, Great Basin Desert, and Mojave Desert overlap and in this transition zone, unusual plant and animal species have evolved, including the dwarf bearclaw-poppy and Shiwits milk-vetch, small native plants that grow nowhere else on earth. The hot, arid Mojave Desert provides habitat for diverse wildlife, such as kit fox, Gambel's quail, and the Mojave Desert tortoise. This native tortoise is listed under the Endangered Species Act and is at risk of extinction due to habitat loss and other factors. More than 130 miles of non-motorized recreation trails (hiking, mountain biking, and equestrian trail riding) are available for public use in the NCA."

## *Southern Paiute Cultural History Curriculum Guide*

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### **Red Rock Canyon National Conservation Area -**

[http://www.blm.gov/nv/st/en/fo/lvfo/blm\\_programs/blm\\_special\\_areas/red\\_rock\\_nca.html](http://www.blm.gov/nv/st/en/fo/lvfo/blm_programs/blm_special_areas/red_rock_nca.html)

4701 North Torrey Pines Drive, Las Vegas, NV 89130

Phone: 702-515-5000

“Red Rock Canyon was designated as Nevada's first National Conservation Area. Red Rock Canyon is located 17 miles west of the Las Vegas Strip on Charleston Boulevard/State Route 159. The area is 195,819 acres and is visited by more than one million people each year. Red Rock Canyon offers a 13-mile scenic drive, more than 30 miles of hiking trails, rock climbing, horseback riding, mountain biking, road biking, picnic areas, nature observing and visitor center with exhibit rooms and a book store. The unique geologic features, plants and animals of Red Rock Canyon NCA represent some of the best examples of the Mojave Desert.”

### **Sand Hollow State Park - <http://stateparks.utah.gov/parks/sand-hollow>**

3351 South Sand Hollow Road, Hurricane, UT 84737

435-680-0715

“Boat and fish on beautiful blue Sand Hollow Reservoir, explore and ride the dunes of Sand Mountain on an off-highway vehicle, then RV or tent camp in one of two developed campgrounds. Anglers fish for bass, bluegill, and crappie.”

### **Santa Clara River Reserve -**

[http://www.blm.gov/ut/st/en/fo/st\\_george/blm\\_special\\_areas/santa\\_clara\\_river.html](http://www.blm.gov/ut/st/en/fo/st_george/blm_special_areas/santa_clara_river.html)

Interagency Information Center

345 East Riverside Drive, St. George, UT 84790

Phones - (435) 688-3200 or 688-3246

“The SCRR is comprised of approximately 6,500 acres of public lands administered by the BLM St. George Field Office. It is located in the west central portion of Washington County, directly southwest of the communities of Ivins and Santa Clara and east of the Shivwits Indian Reservation.

The SCRR contains numerous prehistoric sites and essential riparian habitat. Critical habitat for [Threatened and Endangered](#) plant species including the Dwarf Bear Claw Poppy and the Holmgren's Milkvetch is also located in the SCRR.”

### **Snow Canyon State Park - [http://www.utah.com/stateparks/snow\\_canyon.htm](http://www.utah.com/stateparks/snow_canyon.htm)**

1002 Snow Canyon Drive, Ivins, UT 84738

435-628-2255

“Red Navajo sandstone, capped by an overlay of black lava rock, makes photography, hiking, biking and camping in Snow Canyon State Park a double treat. Early spring and fall use of the park is especially appealing due to southern Utah's moderate winter climate. Two recent volcanic cones are found near the head of the canyon.”

### **Spring Mountain Ranch State Park - <http://parks.nv.gov/smr.htm>**

Blue Diamond Rd. Blue Diamond, NV 89004

702-875-4141

“The park is located within the Red Rock Canyon National Conservation Area, beneath the colorful cliffs of the magnificent Wilson Range. The many springs in these mountains provided water for Paiute Indians and later brought mountain men and early settlers to the area. This 520 acre oasis was developed into a combination working ranch and luxurious retreat by a string of owners who have given the area a long and colorful history.”

## *Southern Paiute Cultural History Curriculum Guide*

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### **Springs Preserve - <http://www.springspreserve.org/>**

333 S. Valley View Blvd, Las Vegas, NV 89107

Phone: 702-822-7700

"The Springs Preserve is a 180-acre non-gaming cultural and historical attraction designed to commemorate Las Vegas' dynamic history and to provide a vision for a sustainable future. Known as the birthplace of Las Vegas, the site of the Preserve was once home to bubbling springs that were a source of water for Native Americans living here thousands of years ago. It also sustained travelers of the Old Spanish Trail and Mormons who came to settle the West."

### **Tonaquint Nature Center - <http://sgcity.org/recreation/tnc/>**

1851 South Dixie Drive St. George, UT 84770

435-627-4590

"Tonaquint Park is an oasis of nature in the heart of St. George. The ripple of the Santa Clara River, the rustle of cattails and the screech of a red-tail hawk are experiences to discover at St. George's best kept secret."

### **Valley of Fire State Park - <http://parks.nv.gov/vf.htm>**

Off Interstate 15 Overton, NV 89040

702-397-2088

"Valley of Fire is Nevada's oldest and largest state park, dedicated 1935. The valley derives its name from the red sandstone formations and the stark beauty of the Mojave Desert. Ancient trees and early man are represented throughout the park by areas of petrified wood and 3,000 year-old Indian petroglyph. Popular activities include camping, hiking, picnicking and photography. The park offers a full-scale visitor center with extensive interpretive displays. The park is open all year."

### **Vermilion Cliffs National Monument -**

[http://www.blm.gov/az/st/en/prog/blm\\_special\\_areas/natmon/vermilion.html](http://www.blm.gov/az/st/en/prog/blm_special_areas/natmon/vermilion.html)

Interagency Information Center

345 East Riverside Drive, St. George, UT 84790

Phones - (435) 688-3200 or 688-3246

"This remote, unspoiled 294,000-acre national monument is a geologic treasure of towering cliffs, deep canyons, and spectacular sandstone formations, containing the Paria Plateau, Vermilion Cliffs, Coyote Buttes and Paria Canyon. Elevations range from 3,100 to 6,500 feet. The National Monument is home to desert bighorn sheep, pronghorns, and at least twenty species of raptors including California Condors, which have been reintroduced into the region."

### **Zion National Park - <http://www.nps.gov/zion>**

1 Zion National Park Rd. Springdale, UT 84767

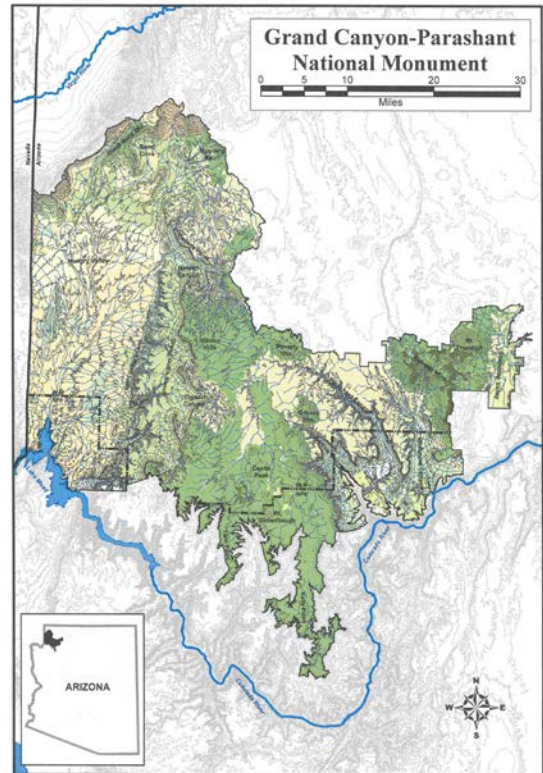
435-772-3256

"Protected within the park's 229 square miles is a dramatic landscape of sculptured canyons and soaring cliffs. Zion is located at the junction of the Colorado Plateau, Great Basin and Mojave Desert provinces. This unique geography and the variety of life zones within the park make Zion significant as a place of unusual plant and animal diversity."

## *Grand Canyon – Parashant National Monument*

This background information provides a context to people and place studied in this curricular supplement.

Grand Canyon-Parashant National Monument is a 1,054,000 acre unit jointly managed under a Service First agreement by the National Park Service and the Bureau of Land Management. Grand Canyon-Parashant National Monument is located in the northwest corner of Arizona, bounded on the south by Grand Canyon National Park and Lake Mead National Recreation Area, on the west by the Nevada state line, and reaching northward nearly to the Utah border. It is a vast land of open, undeveloped spaces and engaging scenery. Encompassing an incredible biological diversity, the area spans four ecoregions, ranging from the Mojave Desert at 1,500 feet above sea level, to old-growth ponderosa pine forests at over 8,000 feet. This impressive landscape also contains an array of scientific and historic resources. Monument access is by dirt roads with no visitor services available. Monument offices and an Interagency Visitor Center are located in St. George, Utah.



The Grand Canyon-Parashant National Monument is a vast, biologically diverse landscape encompassing an array of scientific and historic objects. The BLM and the National Park Service jointly manage the Monument, which was established by presidential proclamation in 2000. Valuable geological resources are located within the Monument boundaries, including relatively undeformed and unobscured Paleozoic and Mesozoic sedimentary rock layers and abundant fossils, which offer a clear view of the geologic history of the Colorado Plateau. The Monument also contains outstanding biological resources including giant Mojave yucca, trophy-quality mule deer, California condor, desert tortoise, and southwestern willow flycatcher.

The Grand Canyon – Parashant National Monument was established on January 11, 2000 by President William J. Clinton to protect this unique area. The Antiquities Act of 1906 grants the President authority to designate national monuments in order to protect “objects of historic or scientific interest.” While most national monuments are established by the President, Congress has also occasionally established national monuments protecting natural or historic features. Since 1906, the President and Congress have created more than 100 national monuments. National monuments are currently managed by agencies including the National Park Service, Forest Service, Fish and Wildlife Service, and BLM.

Further information about the Monument can be found on the websites: [www.nps.gov/para](http://www.nps.gov/para) and [www.blm.gov/az/st/en/prog/blm\\_special\\_areas/natmon/gcp.html](http://www.blm.gov/az/st/en/prog/blm_special_areas/natmon/gcp.html).

## *Plants and Animals of Grand Canyon – Parashant National Monument*

The diversity of landscape within the Monument provides an ideal study in cultural and natural resources. There are rare, sensitive or endangered species of 50 plants and of 23 birds and mammals.

### **Dominant Plant and Animal Species of the Monument by Ecological Zones**

| <b>Ecological Zone</b>        | <b>Representative Plant and Animal Species</b>  |
|-------------------------------|---|
| Riparian                      | Cottonwood, willow, tamarisk<br>Southwestern Willow Flycatcher, speckled dace   |
| Ponderosa Pine                | Ponderosa pine<br>Kaibab squirrels, mule deer, porcupine, White-breasted Nuthatch, Merriam's Turkey, Goshawk, a variety of neo-tropical migratory songbirds   |
| Great Basin                   | Sagebrush, piñon pine, juniper<br>Black-tailed jackrabbit, cottontail rabbit, coyote, mule deer, pronghorn antelope, bighorn sheep, mountain lion, Screech Owl, Scrub Jay, Pinyon Jay, Juniper Titmouse, Gray Vireo, Great Basin rattlesnake, horned lizards, fence lizards, whiptail lizards |
| Mojave Desert                 | Creosote, white bursage, Joshua tree<br>Bighorn sheep, kangaroo rat, quail, raven, crow, desert tortoise, snakes, lizards   |
| Mojave-Great Basin Transition | Blackbrush, yucca<br>Mule deer, bighorn sheep, quail  |
| Colorado Plateau Transition   | Sagebrush, juniper, grasses<br>Bighorn sheep, Peregrine Falcon  |
| Interior Chaparral            | Shrub oak, manzanita<br>Mule deer, bighorn sheep, Black-Chinned Sparrow   |
| Plains-Grassland              | Grasses: grama, muhly, needlegrass, wheatgrass, brome, galleta, fescue, dropseed<br>Pronghorn antelope, House Rock Valley chisel toothed kangaroo rat, Brewer's Sparrow   |

(Source: Tables 3.7 & 3.13, Department of the Interior 2007 pgs. 3-34 & 3-55, respectively)



## ***Archeology of Grand Canyon – Parashant National Monument***

The cultural history of the Monument begins over 12,000 years ago and continues to the present. Very few scientific studies have been conducted within the Monument.

### **Cultural Resources of the area around the Grand Canyon-Parashant National Monument**

#### Reference Cited

U.S. Department of the Interior, Arizona Strip District, Bureau of Land Management, Lake Mead National Recreation Area, National Park Service. January 2007. *Proposed Resource Management Plan / Final EIS for the Arizona Strip Field Office, the Vermilion Cliffs National Monument, and the BLM Portion of Grand Canyon-Parashant National Monument, and a Proposed General Management Plan / Final EIS for the NPS Portion of the Grand Canyon-Parashant National Monument.* (pgs. 3-90 – 3-95)

| <b>Cultural Time Period</b>            | <b>Brief Description</b>  |
|--|---|
| <b>PaleoIndian (10,000 – 8,000 BC)</b> | <p>Paleo-Indian ancestors may have traveled across the Bering Land Bridge near present-day Alaska at an unspecified time and were some of the first occupants of North America. During this time, people probably traveled in groups gathering wild foods and hunting big-game animals, such as mammoths. They killed their game with spears tipped with distinctive long fluted projectile points called Clovis points. There are very few visible remains of these people because most of their sites were either places where they camped (in natural rock shelters or tents made of hides or brush) or where they killed and processed game. Thus, these types of archeological sites are not well preserved.</p> <p>The base of a PaleoIndian Clovis point was found at a campsite in the Virgin River Gorge and is the only documented PaleoIndian site in the area. There have also been several unsubstantiated reports of other Clovis points found.</p>   |
| <b>Archaic (7,000 – 600 BC)</b>        | <p>The Archaic time period was a time of change in people's adaptation to the land. Many of the large game animals living in the area died or moved to other areas. Because of this, people began to rely more extensively on the wide variety of plant resources and smaller game. Instead of following large game in their travels, the people moved according to seasonal availability and ripeness of plants like ricegrass, prickly pear, and piñon nuts. Smaller game animals, such as pronghorn, rabbits, and birds were their primary (meat) protein sources. The tool kits of these people also changed. The spears and points were smaller; and they began to use spear throwers called atlatls. Artifact and site evidence indicates that people routinely returned to the same areas year after year to gather and process plant resources (like grinding seeds with manos and metates).</p> <p>Archaic projectile points associated with open artifact scatters are the primary evidence for Archaic hunters and gatherers, although there may be some cave and shelter sites with Archaic remains still to be investigated. Most of the better-documented sites from this time period are from adjacent areas in the Grand Canyon NP and Glen Canyon NRA. Here split twig figurines and Archaic-style projectile points attest to substantial Archaic occupation. Based on artifacts found, riparian and associated rich ecological zones in and near the Vermilion Cliffs, along the Virgin and Paria rivers, and in Kanab Creek appear to have been densely occupied during both the Archaic and Ancestral Puebloan periods, representing the transition from hunting and gathering to farming societies.</p> |

## Southern Paiute Cultural History Curriculum Guide

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| <p><b>Ancestral Puebloan (600 BC - 1300 AD):</b> The Ancestral Puebloan people occupied the southern part of the Colorado Plateau. The westernmost branch of this group and the least studied and understood is the Virgin Anasazi. The early half of the Ancestral Puebloan period is known as the Basketmaker period while the latter half is known as the Puebloan period.</p> |  |
| <p><b>Basketmaker (600 BC - AD 700)</b></p>   | <p>The Basketmaker time period was a time of rapid population growth in the Southwest, primarily because of the introduction and development of farming. Because farming requires planting, care, harvest, and storage of products, people began to settle into more permanent structures, such as pithouses. Pithouses are homes that were built into shallow or deep pits in the ground, roofed with poles tied together, and covered with thick brush and mud. These dwellings were located close to farm lands and contained the tools and features necessary to plant, care for, harvest, cook, and store domesticated corn, beans, squash, and wild plant foods. The term Basketmaker was given to the people living during this time period because of the finely woven baskets found at these types of sites. Their baskets were used for cooking and storing harvested plant and farmed products. Early forms of pottery also were developed during this time period.</p> <p>Corn cultivation and settled village life began to occur by about 600 BC. Pithouses and storage cists occur in small clusters in both the upland areas and lower river valleys and creek side settings. Later in the period, the Basketmaker group produced brown pottery containing olivine crystal particles, a distinct pottery type for the Arizona Strip.</p>   |
| <p><b>Puebloan (700-1300 AD)</b></p>  | <p>The Puebloan time period saw the continued growth and development of a culture based on farming. People began to construct above ground masonry rooms or pueblos. These rooms were arranged like villages, with storage rooms that housed surplus food, plazas, ceremonial subterranean rooms sometimes referred to as kivas, and outer-lying field houses for shelter and tool storage. During Pueblo times there was also an increase in contact with other people living throughout the Southwest. This contact was primarily in the form of trade - for information, pottery, food, and raw materials.</p> <p>The Puebloan occupation represents the later Ancestral Puebloan village farmers. Sites include C-shaped villages, granaries, reservoirs, rock art, trails, artifact scatters, and field houses. Kayenta Anasazi people migrated to the area around 1050 AD, bringing with them distinct pottery and architecture, including rectangular villages. By 1300 AD, archeological evidence indicates that the Ancestral Puebloan people left, some migrating to the south and east. Some of the living descendants of the Ancestral Puebloan people can be found on the Hopi Mesas in northeastern Arizona. Others may have migrated elsewhere or may be found in Southern Paiute groups. Archeological evidence does not dispute the fact that some Ancestral Puebloan may have intermarried with Southern Paiute or other local groups during 1150 - 1300 AD.</p> |

## Southern Paiute Cultural History Curriculum Guide

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| <b>American Indian Groups<br/>(1150 - 1850 AD)</b>                 | <p>The American Indian groups in the area when Euro-American settlers and explorers arrived in the late 1700s and 1800s include the Southern Paiutes, Havasupai, Hualapai, and Navajo or Diné. Linguistic evidence suggests that the Southern Paiutes (Numic speakers) migrated into the area around 1150 AD from southern California and Nevada. Some archeologists believe the Southern Paiute may be descended from the Ancestral Puebloan peoples. By the time of contact with Spanish explorers in 1776 and later Mormon colonists in 1850, Southern Paiute groups occupied the entire area.</p> <p>Navajo and Apache Indian groups (Athabaskan speakers) arrived from western Canada into New Mexico around 1400 AD. They eventually migrated westward, arriving in their present day locations in north central Arizona and near the area by the time of the Long Walk in 1864. At that time, many Navajos took refuge in the isolated, hidden canyons of northern Arizona to avoid being taken to New Mexico.</p> <p>Some Havasupai and Hualapai sites have been found on the extreme southern end of the area. These “Pai” groups have occupied the Grand Canyon region for thousands of years.</p>  |
| <b>Resources of Traditional<br/>Importance to American Indians</b> | <p><u>Southern Paiute:</u> Various Southern Paiute bands, some no longer existing, occupied the area. Thirteen bands of the Southern Paiutes were originally identified in the post contact period with an additional band added later. These bands exist in contemporary times as eight federally recognized and one unrecognized tribe. Linguistic evidence suggests they first arrived in the area around AD 1150 and had contact with the Dominguez-Escalante Expedition in 1776. Mormon settlers who arrived in 1852 also had contact with the Southern Paiutes. The descendants of the 14 bands are now scattered throughout central and southern Utah, northern Arizona, southern Nevada, and in southern California. Members of all Southern Paiute bands are related and trace their ancestry to family members who once lived on the Arizona Strip. Today, the Kaibab Paiute tribe is the only Southern Paiute band with reservation lands remaining on the Arizona Strip. Members of the Southern Paiute bands still gather firewood, piñon nuts, and plants in the area. The area contains sites considered sacred by Southern Paiutes, including places where water, plants for medicinal and other purposes, animals, and minerals are found.</p> <p><u>Hualapai and Havasupai:</u> The southern portions of the area were also home to the Hualapai and Havasupai, although both groups generally claim the Colorado River and areas south as their homeland. Both groups retain some indigenous lands in the Grand Canyon at the Hualapai and Havasupai Reservations south of the area.</p> <p><u>Hopi:</u> The area was once home to several Hopi clans, including the Spider, Tobacco, Rabbit, Snake, Sand, Lizard and Sand Strip clans. Other clans have migrated through the area and their descendants now live in villages on the Hopi Reservation in northeastern Arizona. The clans migrated through and lived in the area for hundreds, if not thousands, of years. Although the Hopi left the area by AD 1300, traditional use and sacred areas remain.</p> |

## Southern Paiute Cultural History Curriculum Guide

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| <p>(continued)<br/>Resources of Traditional<br/>Importance to American Indians</p> | <p><u>Navajo or Diné</u>: Navajos occasionally use the area but live primarily on the eastern side of the Colorado River. Individuals from some of the closest Navajo Chapters to the area (Bodaway/Gap, LeChee, Coppermine, Cameron, Tuba City, and Coalmine Canyon) still cross the Colorado River to run businesses such as selling items to tourists, and to gather firewood, herbal plants, and piñon nuts. Some Navajos consider certain places in the area sacred.</p>  |
| <p><b>European and Euro-American (1776 AD - Present Day)</b></p>                   |  |
| <p>Spanish/Mexican Exploration and Trading (1776 - 1848)</p>                       | <p>The Dominguez-Escalante Expedition out of Santa Fe, New Mexico in 1776 is the earliest recorded European entry into the Arizona Strip. Spanish Friars Dominguez and Escalante, attempting to find a route from Santa Fe, New Mexico to Monterrey, California, abandoned the effort in central Utah and traveled south entering the area on their way back to Santa Fe. The expedition crossed through the area and documented an encounter with Southern Paiutes at Coyote Spring, now within Vermilion. The Old Spanish Trail also crosses the area and was used extensively by Mexican and American traders between 1829 and 1848. The Spanish brought with them a new religion (Catholicism), the art of silversmithing, and new crops and domesticated animals including fruits such as apricots and animals such as pigs, horses, sheep, goats, and oxen.</p>  |
| <p>Colonization, Ranching, and Mining (1854 - Present Day)</p>                     | <p>Settlement of the Santa Clara Mission by Jacob Hamblin in 1854 initiated Mormon colonization and exploration in southern Utah and northern Arizona. William Maxwell established the first ranch on the Arizona Strip at Short Creek in 1862. This is now Colorado City, AZ. The following year, the communities of Pipe Spring and Millersburg (now Beaver Dam) were both settled. The lands in the area were primarily used for grazing cattle and later for grazing sheep.</p> <p>The Marble Canyon area was settled by John D. Lee when he established the ferry crossing of the Colorado River (Lees Ferry) and homesteaded at Lonely Dell and Rachel's (Jacobs) Pool in the early 1870s. With the establishment of the Honeymoon Trail (Old Arizona Road) from Kanab and the crossing at Lees Ferry, Mormon colonists were able to travel across the area en route to other Mormon colonies in central and southern Arizona and back to the Temple in St. George.</p> <p>Construction of the first Mormon temple west of the Mississippi began in St. George, Utah in 1871. Ponderosa pine logs for temple construction were cut at Mt. Trumbull and hauled along the Temple Trail wagon road some 68 miles north to St. George.</p> <p>Passage of the Homestead Dry Farming Act in 1909 and the Stock Raising Homestead Act in 1916 encouraged additional farming and ranching in the area at various locales including Cactus Flats, later known as Mt. Trumbull, which was settled by Abraham Bundy and his son Roy in 1916. Mining for copper, silver, and gold occurred in the area from the 1870s to the 1940s primarily in the Grand Gulch area but also at Copper Mountain. World War II began an era of uranium mining in the area. During the 1950s and again in the 1980s several uranium mines were opened and operated on Kanab Plateau. World declines in the uranium market in the late 1980s lowered uranium prices and the mining operations were put on hold. In 2006, rising prices for uranium caused a resurgence of uranium mining. Gypsum is presently mined south of St. George in the Arizona Strip. Mining is not permitted within the Monument. (est. January 11, 2000)</p> |

## *Basic Archeology for Educators*

Archeology is an interdisciplinary science that investigates the material remains of human life. From these remains inferences are made regarding human behavior, technology, and culture. The study of human culture, its development, evolution, language, and history is called anthropology. Therefore, archeology is an aspect of the field of anthropology.

Archeologists use scientific methods of investigation in their research, posing questions, making hypotheses, gathering data to test these hypotheses, and assessing and reporting their findings. Excavation is only one way to gather information about the past, and because of its destructive nature, is not usually conducted unless an area is in danger of being destroyed by construction or development or for education and research purposes. There are many other ways to find out about the past such as the following: interviewing elders to produce oral histories; reading historic documents, ethnographic or research reports; surveying an area to record and map any evidence of past human use; or by re-analyzing artifacts in museums or other collections.

Why do we study the life of humans who lived in the past? One reason is that understanding how people lived before the present provides us with perspective, appreciation, and respect for the development and differences of modern cultures. Our knowledge about the past helps us realize how the present came to be and, consequently, helps to guide our future.

### *Myths and Misconceptions about Archeology*

Because of former practices in the discipline of archeology, misrepresentation in the media, and long-time stereotypes about people of the past, members of the public—especially the young—often have inaccurate ideas about what archaeologists do and about the bygone populations that they study. Below is a list of myths and misconceptions, followed by a more accurate correction. (For more myths, refer to page 11.)

- **Myth: People used to hunt dinosaurs.** Dinosaurs died out 65 million years ago. Fully modern humans (*Homo sapiens sapiens*) have existed for about 100,000 years, and they have occupied the Americas for about 12,000 years. These first inhabitants hunted “mega fauna” (big animals) such as mammoths and mastodons, and they also gathered plants.
- **Myth: Indians who lived in America before Columbus were members of the same tribe of simple people.** Prior to European contact, the Americas were inhabited by hundreds of well-developed cultural groups with distinct and mutually unintelligible languages. The houses, tools, foods, and other aspects of life differed among these populations because they lived in different environments and met basic needs in culturally unique ways.

Source: *Myths And Misconceptions About Archaeology*. Society for American Archaeology, Public Education Committee.

For more information about state and federal laws affecting archaeological resources, see “State Laws” on the Arkansas Archeological Survey website. This information provided by the Arkansas Archeological Survey, 2475 N. Hatch Ave., Fayetteville, Arkansas 72703; 501-575-3556; [www.uark.edu/campus-resources/archinfo/](http://www.uark.edu/campus-resources/archinfo/).

## *Southern Paiute Cultural History Curriculum Guide*

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Grand Canyon-Parashant National Monument is managed jointly by the National Park Service and Bureau of Land Management under a Service First agreement.

### *About The National Park Service*

National parks, monuments, and other areas are set aside for special management and protection because they represent some of our country's most beautiful and historically significant places. Some areas are very small such as Thaddeus Kosciuszko National Memorial in Pennsylvania where one can visit the home of a general of Polish decent who designed successful fortifications during the American Revolution. In contrast, Wrangell-Saint Elias National Park and Preserve in Alaska is the largest national park area containing over 13 million acres. This Alaskan wilderness area contains glaciers and mountains with peaks above 16,000 feet.

The first national park established in the United States was Yellowstone National Park in 1872. However, it was not until 1916 that the National Park Service Organic Act established what we now refer to as the National Park Service (NPS).

The mission of the National Park Service is to "promote and regulate the use of the Federal areas known as national parks, monuments, and reservations" with the purpose "to conserve the scenery and the natural and historic objects and the wildlife therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations" (National Park Service Organic Act (16 U.S.C. 1 2 3, and 4)).

The General Authorities Act of 1970 established the National Park System for the purposes of recognizing all national park areas as "cumulative expressions of a single national heritage; that, individually and collectively, these areas derive increased national dignity and recognition of their superb environmental quality through their inclusion jointly with each other in one national park system preserved and managed for the benefit and inspiration of all people of the United States..."

Today, there are 397 areas administered by the National Park Service in every state (except Delaware), the District of Columbia, American Samoa, Guam, Puerto Rico, and the Virgin Islands.



"The arrowhead was authorized as the official National Park Service emblem by the Secretary of the Interior on July 20, 1951. The Sequoia tree and bison represent vegetation and wildlife, the mountains and water represent scenic and recreational values, and the arrowhead represents historical and archeological values."  
(<http://www.nps.gov/faqs.htm>)

To find out more about the National Park Service, visit the website at [www.nps.gov](http://www.nps.gov)

## *Southern Paiute Cultural History Curriculum Guide*

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Grand Canyon-Parashant National Monument is a unit of the Bureau of Land Management's National Landscape Conservation System, managed jointly with the National Park Service under a Service First agreement.

### *About The Bureau of Land Management*

The Bureau of Land Management (BLM) may best be described as a small agency with a big mission: To sustain the health, diversity, and productivity of America's public lands for the use and enjoyment of present and future generations. It administers more public land – over 245 million surface acres and 700 million subsurface mineral estate – more than any other Federal agency in the United States. Most of this land is located in the 12 Western states, including Alaska.

The Bureau of Land Management (BLM) was established in 1946 through the consolidation of the General Land Office (created in 1812) and the U.S. Grazing Service (formed in 1934). The functions of the BLM are also addressed in the *Federal Land Policy and Management Act of 1976 (FLPMA)*.

#### **National Landscape Conservation System**

The Bureau of Land Management's National Landscape Conservation System (NLCS) contains some of the West's most spectacular landscapes. It includes over 887 federally recognized areas and approximately 27 million acres of National Monuments, National Conservation Areas, Wilderness Areas, Wilderness Study Areas, Wild and Scenic Rivers, National Scenic and Historic Trails, and Conservation Lands of the California Desert.

The NLCS is uniquely diverse. It encompasses red-rock deserts and rugged ocean coastlines, deep river canyons and broad Alaskan tundra. Many areas are remote and wild but others are surprisingly accessible. The NLCS also reveals and protects our cultural legacy. It safeguards American Indian cliff dwellings and cultural sites, and preserves the remaining traces of our Nation's historic trails and pathways. The mission of the National Landscape Conservation System is to conserve, protect, and restore these nationally significant landscapes that are recognized for their outstanding cultural, ecological, and scientific values.

The NLCS works to conserve the essential fabric of the West. NLCS areas are part of an active, vibrant landscape where people live, work and play. They offer exceptional opportunities for recreation, solitude, wildlife viewing, exploring history, scientific research, and a wide range of traditional uses.

These are places that spark the imagination. Their spacious beauty has drawn people to the West for generations. The NLCS sustains for the future - and for everyone - these remarkable *landscapes of the American spirit*.



To find out more about the Bureau of Land Management, visit the website at [www.blm.gov](http://www.blm.gov)

## *Standards Alignment*

| <b><i>National Council for Social Studies Standards</i></b>  |  |
|--|--|
| The National Council for Social Studies (National Council for the Social Studies 1994) developed national curriculum standards based on 10 themes. Of these, the Grand Canyon – Parashant archeology curriculum supplement addresses three: culture; time, continuity and change; and people, places and environment.  |  |
| <b>Social Studies Theme</b>  | <b>Performance Expectations</b>  |
| <p><u>Culture</u></p> <ul style="list-style-type: none"><li>• Human beings create, learn, share, and adapt to culture. The study of culture examines the socially transmitted beliefs, values, institutions, behaviors, traditions and way of life of a group of people; it also encompasses other cultural attributes and products, such as language, literature, music, arts and artifacts, and foods. Students come to understand that human cultures exhibit both similarities and differences, and they learn to see themselves both as individuals and as members of a particular culture that shares similarities with other cultural groups, but is also distinctive. In a multicultural, democratic society and globally connected world, students need to understand the multiple perspectives that derive from different cultural vantage points.</li><li>• Cultures are dynamic and change over time. The study of culture prepares students to ask and answer questions such as: What is culture? What roles does culture play in human and societal development? What are the common characteristics across cultures? How is unity developed within and among cultures? What is the role of diversity and how is it maintained within a culture? How do various aspects of culture such as belief systems, religious faith, or political ideals, influence other parts of a culture such as its institutions or literature, music, and art? How does culture change over time to accommodate different ideas, and beliefs? How does cultural diffusion occur within and across communities, regions, and nations?</li><li>• Through experience, observation, and reflection, students will identify elements of culture as well as similarities and differences among cultural groups across time and place. They will acquire knowledge and understanding of culture through multiple modes, including fiction and non-fiction, data analysis, meeting and conversing with peoples of divergent backgrounds, and completing research into the complexity of various cultural systems.</li></ul> | <ul style="list-style-type: none"><li>• Compare similarities and differences in the ways groups, societies, and cultures meet human needs and concerns</li><li>• Explain and give examples of how language, literature, the arts, architecture, other artifacts, traditions, beliefs, values, and behaviors contribute to the development and transmission of culture</li><li>• Explain why individuals and groups respond differently to their physical and social environments and/or changes to them on the basis of shared assumptions, values, and beliefs.</li></ul> |

## Southern Paiute Cultural History Curriculum Guide

### National Council for Social Studies Standards

The National Council for Social Studies (National Council for the Social Studies 1994) developed national curriculum standards based on 10 themes. Of these, the Grand Canyon – Parashant archeology curriculum supplement addresses three: culture; time, continuity and change; and people, places and environment.

| Social Studies Theme   | Performance Expectations  |
|--|---|
| <p><u>Time, Continuity &amp; Change</u></p> <ul style="list-style-type: none"> <li>Studying the past makes it possible for us to understand the human story across time. The historical experiences of societies, peoples and nations reveal patterns of continuity and change. Historical analysis enables us to identify continuities over time in core institutions, values, ideals, and traditions, as well as processes that lead to change within societies and institutions, and that result in innovation and the development of new ideas, values and ways of life.</li> <li>Knowledge and understanding of the past enable us to analyze the causes and consequences of events and developments, and to place these in the context of the institutions, values and beliefs of the periods in which they took place. Study of the past makes us aware of the ways in which human beings have viewed themselves, their societies and the wider world at different periods of time.</li> <li>Knowing how to read, reconstruct and interpret the past allows us to answer questions such as: How do we learn about the past? How can we evaluate the usefulness and degree of reliability of different historical sources? What are the roots of our social, political and economic systems? What are our personal roots and how can they be viewed as part of human history? Why is the past important to us today? How has the world changed and how might it change in future? How do perspectives about the past differ, and to what extent do these differences inform contemporary ideas and actions?</li> </ul> | <ul style="list-style-type: none"> <li>Identify and use key concepts such as chronology, causality, change, conflict, and complexity to explain, analyze, and show connections among patterns of historical change and continuity</li> <li>Identify and describe selected historical periods and patterns of change within and across cultures</li> <li>Identify and use processes important to reconstructing and reinterpreting the past, such as using a variety of sources, providing, validating, and weighing evidence for claims, checking credibility of sources, and searching for causality</li> <li>Develop critical sensitivities such as empathy and skepticism regarding attitudes, values, and behaviors of people in different historical contexts</li> </ul> |
| <p><u>People, Places, and Environments</u></p> <ul style="list-style-type: none"> <li>The study of people, places, and environments enables us to understand the relationship between human populations and the physical world. Students learn where people and places are located and why they are there. They examine the influence of physical systems, such as climate, weather and seasons, and natural resources, such as land and water, on human populations. They study the causes, patterns and effects of human settlement and migration, learn of the roles of different kinds of population centers in a society, and investigate the impact of human activities on the environment. This enables them to acquire a useful basis of knowledge for informed decision-making on issues arising from human-environmental relationships.</li> </ul>   | <ul style="list-style-type: none"> <li>Examine, interpret, and analyze physical and cultural patterns and their interactions, such as land use, settlement patterns, cultural transmission of customs and ideas, and ecosystem changes</li> </ul>   |

### ***National History Standards***

The National History Studies (National Center for History in the Schools 1996) promote two types of learning: historical thinking skills and historical understandings. For middle grades, history standards address both United States and world history.

Students will:

- Understand patterns of change and continuity are natural in the historical succession of related events
- Understand historical perspectives
- Understand that historical accounts are subject to change based on newly uncovered records and interpretation
- Understand the significance of beliefs held by Native Americans (e.g. Native American beliefs about their origins in America, ideas of land use)
- Understand the economic, social, and cultural influence of location and physical geography on different Native American societies
- Understand the cultural traditions, gender roles, patterns of social organization, trade, and political culture of Native American societies

### ***National Geography Standards***

The National Geography Studies (Geography Education Standards Project 1994) help students develop a process for lifelong learning by creating a geographically informed population. Geography is the study of people, places, and environments from a spatial perspective.

Students will:

- Know the human characteristics of places (e.g. cultural characteristics such as religion, language, politics, technology, family structure, gender, populations characteristics, land uses)
- Knows the ways in which human systems develop in response to conditions in the physical environment (e.g. patterns of land use, economic livelihoods, recreation activities)
- Knows how the physical environment affects life in different regions
- Understands how geography is used to interpret the past

## Southern Paiute Cultural History Curriculum Guide

| <b>Utah State Office of Education Social Studies Standards 7-12</b>  |   |
|--|---|
| <b>Utah Studies – 7<sup>th</sup> Grade</b>   |   |
| <b>Student Outcomes</b>  | <b>Standards Alignment</b>  |
| <ul style="list-style-type: none"> <li>Students interpret a variety of regional maps, including national monument maps and archeological maps.</li> <li>Students will explore how the Southern Paiute lived traditionally.</li> </ul>  | <p><b>Standard 1: Students will understand the interaction between Utah’s geography and its inhabitants.</b><br/>           Objective 1: Investigate the relationship between physical geography and Utah’s settlement, land use, and economy.<br/>           a. Read and interpret a variety of maps.<br/>           c. Compare and contrast the relationship between physical features and regions to settlement, land use, and the economy.</p>  |
| <ul style="list-style-type: none"> <li>Students will learn about Southern Paiute culture.</li> <li>Students will examine the relationship between the Southern Paiute and the environment of the Grand Canyon – Parashant National Monument region.</li> <li>Students will investigate spiritual, artistic, architectural, and oral traditions of Southern Paiute people.</li> <li>Students will identify how Southern Paiute heritage influences Utah today.</li> </ul> | <p><b>Standard 2: Students will understand the contributions of Native American Indians, explorers, and Utah’s pioneers.</b><br/>           Objective 1: Examine the contributions of Native American Indians to the culture of Utah.<br/>           a. Identify prehistoric and historic Native American Indian groups.<br/>           b. Examine the interrelationship between each culture and its environment.<br/>           c. Investigate spiritual, artistic, architectural, and oral traditions of Utah’s Native American Indians; e.g., languages, storytelling, pottery, basketry, weaving, beadwork, and dwellings.<br/>           d. Identify how Native American Indian heritage influences Utah today.</p> |
| <ul style="list-style-type: none"> <li>Students will recognize the unique lifestyles of Southern Paiute people in their local community.</li> <li>Students will learn about the ways Southern Paiute maintain and preserve cultural identity.</li> </ul>   | <p><b>Standard 5: Students will understand the diverse nature of Utah’s peoples and cultures.</b><br/>           Objective 1: Assess the cultural diversity of Utah.<br/>           a. Recognize the unique lifestyles of various cultural or ethnic groups in the local community.<br/>           c. Research the ways people maintain and preserve cultural identity; e.g., language, custom, holidays, tradition.</p>  |
| <ul style="list-style-type: none"> <li>Students will learn about Southern Paiute culture and history, including interactions with immigrants to the region.</li> </ul>   | <p><b>Standard 5: Students will understand the diverse nature of Utah’s peoples and cultures.</b><br/>           Objective 2: Investigate the contributions of Utah’s religious and ethnic groups, including Native American Indians.<br/>           a. Identify Utah’s religious and ethnic groups.<br/>           b. Explain the reasons Utah’s religious and ethnic groups settled in Utah.<br/>           c. Explain the benefits each ethnic and religious group adds to Utah’s society.<br/>           d. Investigate how Utah’s religious and ethnic groups adapt and interact.</p>  |

## Southern Paiute Cultural History Curriculum Guide

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|---|--|
| <ul style="list-style-type: none"> <li>Students will learn about the historical, cultural, and recreational opportunities offered through the Grand Canyon – Parashant National Monument and the surrounding region.</li> </ul>         | <p><b>Standard 5: Students will understand the diverse nature of Utah’s peoples and cultures.</b><br/>           Objective 3: Assess the diverse cultural and recreational opportunities available in Utah.<br/>           a. Examine Utah arts opportunities in the areas of dance, music, theater, and visual arts.<br/>           b. Investigate recreational opportunities in Utah.</p>  |
| <b>United States History I – 8<sup>th</sup> Grade</b>   |  |
| <b>Student Outcomes</b>   | <b>Standards Alignment</b>   |
| <ul style="list-style-type: none"> <li>Students will apply their map and globe skills to the study of Southern Paiute history.</li> </ul>   | <p><b>Standard 1: Students will interpret the role of geography in shaping United States history.</b><br/>           Objective 2: Utilize geographic skills as they relate to the study of the United States.<br/>           c. Apply map and globe skills to the study of United States history; e.g., direction, legend, scale, grid coordinates.</p>  |
| <ul style="list-style-type: none"> <li>Students will identify the Southern Paiute as one of the major regional American Indian nations of North America.</li> <li>Students will examine the cultures of the Southern Paiute.</li> </ul> | <p><b>Standard 3: Students will understand the changes caused by European exploration in the Americas.</b><br/>           Objective 1: Explore life among the various American Indian nations prior to European exploration of the New World.<br/>           a. Identify the major regional American Indian nations of North America.<br/>           b. Examine the cultures of American Indian nations; e.g., languages, beliefs, traditions, and lifestyles.</p> |
| <ul style="list-style-type: none"> <li>Students will explore the impact of the Europeans on the Southern Paiute.</li> </ul>   | <p><b>Standard 3: Students will understand the changes caused by European exploration in the Americas.</b><br/>           Objective 3: Assess the impact of European exploration on African slaves and American Indian nations.<br/>           d. Explore the impact of the Europeans and the resulting destruction of American Indian cultures; e.g., the Spanish Conquistadors, disease brought by Europeans, European settlement.</p>                           |
| <ul style="list-style-type: none"> <li>Students will assess the impact western settlement patterns had on the Southern Paiute.</li> </ul>   | <p><b>Standard 10: Students will understand the development of the American West following the Civil War.</b><br/>           Objective 2: Analyze the settlement of the American West.<br/>           c. Assess the impact western settlement patterns had on the Native American Indians.</p>   |
| <ul style="list-style-type: none"> <li>Students will explore conflict between the Southern Paiute and settlers to the American West.</li> </ul>   | <p><b>Standard 10: Students will understand the development of the American West following the Civil War.</b><br/>           Objective 3: Investigate the conflict among various groups involved in the settlement of the West.<br/>           a. Determine the reasons and groups involved in conflict during the settlement of the West; e.g., ranchers, miners, farmers, American Indian nations, immigrants.</p>   |

## Southern Paiute Cultural History Curriculum Guide

| Geography for Life – 9 <sup>th</sup> Grade   |   |
|--|---|
| <ul style="list-style-type: none"> <li>Students will learn about Southern Paiute culture and the environment in which they live now and historically.</li> <li>Students will explore changes to Southern Paiute environment over time.</li> </ul>  | <p><b>Standard 2: Students will understand the human and physical characteristics of places and regions.</b></p> <p>Objective 1: Interpret place by its human and physical characteristics.</p> <p>a. Examine human characteristics, including language, religion, population, political and economic systems, and quality of life.</p> <p>c. Recognize that places change over time.</p>               |
| <ul style="list-style-type: none"> <li>Students will create a culture case for the Southern Paiute, creating a list and defining components of this culture.</li> </ul>  | <p><b>Standard 2: Students will understand the human and physical characteristics of places and regions.</b></p> <p>Objective 3: Evaluate how culture and experience influence the way people live in places and regions.</p> <p>a. List and define components of culture; e.g., race, gender roles, education, religion.</p>   |
| <ul style="list-style-type: none"> <li>Students will describe how the physical environment provided geographic advantages and/or disadvantages for the Southern Paiute.</li> <li>Students will examine the importance of water to the Southern Paiute.</li> <li>Students will investigate how the Southern Paiute adapted to their environment.</li> </ul> | <p><b>Standard 4: Students will understand how human activities shape the earth's surface.</b></p> <p>Objective 1: Analyze the characteristics, distribution, and migration of human populations on the earth's surface.</p> <p>a. Describe how physical environments provide geographic advantage or disadvantage.</p> <p>d. Investigate how people adapt to their environment.</p>                    |
| <ul style="list-style-type: none"> <li>Students will learn about Southern Paiute history and explain how events affected their lives.</li> <li>Students will discuss regional issues for the Southern Paiute.</li> </ul>   | <p><b>Standard 5: Students will understand the interaction of physical and human systems.</b></p> <p>Objective 1: Explore how humans change the environment and how the environment changes humans.</p> <p>b. Explain how historical events affect physical and human systems.</p>  |
| <ul style="list-style-type: none"> <li>Students will describe the roles of natural and human resources in the daily life of Southern Paiute people.</li> </ul>   | <p><b>Standard 5: Students will understand the interaction of physical and human systems.</b></p> <p>Objective 2: Assess the importance of natural and human resources.</p> <p>a. Describe the roles of natural and human resources in daily life.</p>  |
| <ul style="list-style-type: none"> <li>Students will learn the complexity of Southern Paiute culture as a whole.</li> <li>Students will explain why and how Southern Paiute culture changed and stayed the same.</li> </ul>  | <p><b>Standard 6: Students will use geographic knowledge to connect to today's world.</b></p> <p>Objective 1: Apply geographic concepts to interpret the past.</p> <p>a. Apply an understanding of cultures as an integrated whole including traditions, behavior patterns, and technologies.</p> <p>b. Explain why and how individuals, groups, and institutions respond to continuity and change.</p> |

## *Southern Paiute Cultural History Curriculum Guide*

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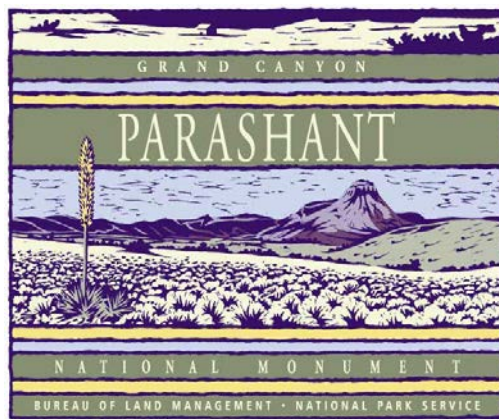
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