

Interview with Glenn Rogers, Chairman, Shivwits Band of Paiutes
Paiute Indian Tribe of Utah
September 27, 2008

Glenn Rogers

My name is Glenn Rogers and I'm the Shivwits Band Chairman and my mother was named Duella Bushhead and my father's name was Will Rogers, and my mother's side, her mom was named (I can't remember), but her dad was named Seth Bushhead. No her mom was named Dolly Bushhead and on my father's side his mother was Sue Mokiak Rogers, and his dad was named Jayne Foster Rogers, I believe, and on my mother's side his brother was born in the Arizona strip, a place that they call the Grand Wash area and we mingled down with the Walapai down on the Arizona strip and also on the Colorado River and my people roamed the area from the Colorado River all the way down to parts of California and over into Tuba City to Monument Valley. I just want to say that as a Paiute I just can't say me or the Shivwits Band or the Paiute Tribe of Utah. I have to also include Moapa Band of Paiutes and Las Vegas Band of Paiutes because they're also Paiutes, and also Kaibab Band of Paiutes and San Juan Band of Paiutes, so in that respect I need to include them in some of the things I say because they're/we're all connected in one way or the other.

Interviewer

We're down here by the water because this is where the Paiutes early life began. Tell us about how they lived here by the water in this area.

Glenn Rogers

OK, but the first thing I want to say is what I was taught and where my ancestors came from in reality was the Grand Canyon and we have places in the Grand Canyon that are sacred sites and places where they hiked down and writings on the rocks, and we also met with the Walapai in some of those areas--the southern part of the Grand Canyon, and hundreds and hundreds of years ago we roamed all of that area and out through here on top of the Grand Canyon. I just want to add that also too.

Interviewer

Tell us how they lived here irrigating, farming...

Glenn Rogers

Well when they lived here they lived close to the water and they grew crops like watermelon, squash, corn, and not only that but they had plants right off of the river--what they also used to eat, and so the river was pretty close to the land. Right next to the land you have the land basin and so they'd haul the water up

to their plants and irrigation places with the bowls they made, and they made them out of... before that it was a clay, um pottery bowls and they put water in them and then as the years went by and the centuries, they went to the... making weaving out of weaving baskets and great big bowls, um and so they hauled their water up in that way too and they also dug irrigation ditches to where they diverted the water into that area, and also too they... the water was used for cleansing themselves and for... they had fishes in the water that they also lived on, and the plants on the water that they lived on... it was just like here you see... with the willow plant for instance, it's right next to the water and it helped them make their baskets, their cradles, and all of these things of carrying water, the bowls, and things of that sort, so the river and the land was all one in a basic way.

Interviewer

Tell us about the significance of Quill Creek Dam.

Glenn Rogers

Well the Quill Creek Dam... they built that I think it was back in the early middle '70s I believe, but the Quill Creek Dam was built by the Washington County Water Conservancy District in Washington County. They needed water so they built a dam there to divert the water from the Virgin River and some of the springs that came through there, and so they built a dam for the use of the city of St. George... the Quill Creek Dam... and also when they built the Quill Creek Dam there were some sacred... some arch sites in the water and they had some human remains that was in the bottom of the dam and so they picked up those human remains and they did a... I don't think they did an arch survey, but they picked up the human remains and I don't know what they did with them, and also next to the Quill Creek is... they have petro glyphs also too right by the Virgin River, and so the Quill Creek Dam--it doesn't really mean anything to the Paiutes, but it means something to Washington County.

Interviewer

Was there a single leader or chief for the early Paiutes?

Glenn Rogers

Yes and no. A chief or a leader back in those days... you had different types, say for instance for ceremonials and you had a person that ran those ceremonials, and that was a chief or whatever in that respect, and then you had another leader of the people that was a chief of say the Band or the family, and so the people looked up to them, and there was also a chief of healing people, and so you had different types of chiefs, and the chief back them would be... and what you asked was the chiefs who helped the Mormon people, the LDS church, um there were chiefs, but these chiefs come into modern days and back when the Mormon Church and the pioneers were here, well they went to the

pioneers because they needed food because everything in those days were getting taking away from them. Say, for instance the food and their way of life was deteriorating, and in St. George and the surrounding area you had development and the pioneers would come in here and they were taking over the water and the places where they lived to grow crops and food and hunting and things like that, and so you had a chief working for the pioneers in order to get food for his people, in order to get blankets, in order to get help because those kind of chiefs were there and they had to get help or they would starve to death--their people would starve to death because they didn't have anywhere to go because the pioneers were here and there was nothing else they could do.

Interviewer

The Shivwits Reservation was the first reservation established for the Southern Paiutes of Utah. How many acres do you own right now?

Glenn Rogers

The Shivwits Band of Paiutes now own 29,000 acres and that's roughly eight miles by eight miles I believe.

Interviewer

When the Mormons arrived you said many things changed... Children were moved into Mormon homes, as much as 7,000 Indians were raised in Mormon homes. How did this affect the Paiutes?

Glenn Rogers

The people that were raised in Mormon homes, they were... are you talking about in the '80s... or '60s or from...

Interviewer

In the late 1900's to 1930 they were raising American Indian children to become "civilized"...

Glenn Rogers

Yes... back in the early 1800's, 1900's when it's established as a Tribe, or reservation or even before that back then they had what was called boarding schools and it didn't matter if... what family you were from, and they wanted the Native Americans and the Paiutes to be civilized, and so they'd take these kids--they didn't care where they were from or who they were, or from the family--and they'd put them in boarding schools and when they'd put them in boarding schools they'd cut their hair and they'd take their Paiute identity away from them so they could be civilized and learn how to raise crops or these things that they interpreted as civilization means, and my dad used to say even here in St. George that when he went to school he used to say they couldn't speak their language, and they tried to speak their language and the teacher would get mad

and angry at them and tell them, and whip them, actually whip them and say, "hey don't speak your language, you have to speak the English language", and so from then on they lost their identity and a lot of the culture and a lot of the songs--there's a lot of songs, round dance songs, songs pertaining to mountain sheep, to animals in the Paiute Nation surrounding this area that were lost when they took these kids to boarding schools and to schools when the Mormon church came and they took them to schools, and so yes, there was a lot of the culture involved that's lost.

Interviewer

And the culture at large was lost because of diseases...

Glenn Rogers

Oh ya, and also they had smallpox. Actually I heard... what my ancestors, my grammy used to say is they put... they gave them these blankets that were diseased so they could kill off the Native Americans in this area, and so that's what they did. They gave them the blankets that were diseased and actually killed them, and even the beef, the cows, the cattle, what they're allocated back then, they were rotten, they were diseased and they'd actually feed it to the Indians, but the Paiutes they didn't have any food or income so they had to take it, and small pox, measles, from then on to alcoholism, because before how we lived was with plants and with animals and everything pertaining to the land. Before even diseases the Paiutes were prone to catch these diseases really fast because their immune system wasn't used to that. They weren't used to that culture shock that when it came in and they didn't know what these diseases were and they didn't know how to deal with them.

Interviewer

How do you feel about what happened to the Paiutes after the Mormons, trappers and traders...?

Glenn Rogers

Well, before when I was younger I felt angry. I felt really angry because at that stage of your age, you're young and you don't know how to deal with that anger, and your anger is thrown at the white people of what they did and you're really angry, you're frustrated, and you try to take this anger out in different ways on different Anglo people, um I was angry but as I grew into adult, and as years kept going by, I start understanding that that's history and from then to now we have to work with history in order to make our tribe better, the Shivwits band a better tribe and to deal with these issues that was back then, and you learn how to deal with it... even with the pioneers, of what they did. I'm still angry. I get angry, but I learn to deal with it. I'll give you an instances because I'm a Mormon. I went to the LDS Church and I understood their ways. I understood, here's this person here, you have to talk to them like this, you have to

understand their side because they understand your side, and they're ignorant about your culture and they don't understand it and so it's better to understand them because they're the dominant and you have to use it within your means to deal with them, the pioneers of what they did of how they killed my people off and how they murdered them, and there's a lot of these things that aren't recorded that they were murdered and the tainted food, the blankets... yes I'm angry, but there's nothing I can do about it. I'm here and now. The only way I know how to deal with it is to learn by looking at them and to learn how to deal with them in different ways, not only of retaliation but those can be... the retaliation can be solved in different ways... in different ways than how you are angry, like physical anger, so those things can be dealt with in say... through the government, through your government in Washington County or the State of Utah, so there's ways that you can deal with that anger.

Interviewer

Are you a practicing, active Mormon?

Glenn Rogers

No. I'm what you call a "Jack Mormon."

Interviewer

Were you ever an active Mormon?

Glenn Rogers

Yes

Interviewer

How did you reconcile as an active Mormon... how did you assimilate your culture into...

Glenn Rogers

Well I learned that... this old person, he wasn't even a Paiute and he was an elder, I used to hear him talk in a certain ceremony I went to, and he said, "You can go into the Mormon church, you can go into these churches, you can go there but you have your culture also too, so you have to combine those two and not... don't get mixed up because there's a fine line. You can get mixed up if you ask too many questions, and there's a fine line you have to walk because you're Native American. You have your culture and beliefs, but you can go to that church and understand it." And yes, I used to get angry in a way that used to... for instance, a person would get up to the podium and talk about "my pioneer ancestors settled this place... my pioneer ancestors, did this, they did that, they did this... they were so nice and they were so goodie goodie" you know I says, my God, how can they be so good and there's a lot of evil that they can't distinguish yet, even in church, that they can't distinguish yet where I'm

sitting there I think that well my ancestors weren't that goodie goodie. They did things. They did things to the white people, but in reality the person who is talking about their ancestors and they weren't that great and they can't accept the fact that they killed off my people... a lot of the Paiutes, and they can't accept that fact. So there's an understanding there that these people, they tend to talk but they don't listen to what they're teaching, and there's a difference there because the Paiute people in general, they know which side is good and bad and they know their culture, and sometimes when they get mixed up in the LDS culture there's a lot of questions to be asked, and you need to answer these questions, and that's where your upbringing from your culture side will tell them these answers through the plants, the animals, the earth of what we believe in, so ya, it will come to a head one of these days in their lives and in our lives.

Interviewer

Tell us about the event of the Mountain Meadows Massacre?

Glenn Rogers

That event... it's not going to stop. It will keep going on forever, forever, forever because there are questions that are still not answered, and I think that in that respect the Mormons, the... Brigham Young... see the Mormon belief, the LDS belief they say he's your prophet, he's a revelator and a seer and a doer, and he sees these things, he talks with the Creator, the God, you know, and he sees these things... why don't they say that he didn't see what the Mormons were going to do at Mountain Meadows. He had the revelation. He had this revelation because he's a prophet, and he's seen these things what was going to happen through a vision if what they really believed in that prophet, and they went and murdered those people and they still hide behind that, the Church, the religion. They think that the church--they can't do these things. But in reality, there's good and bad people, even in no matter what church you go to, and in this instance it was them that murdered these people and somebody has to take the blame for them. John D. Lee, you know, he has to take orders from higher up, and through the LDS church, that's who your prophet is, is you listen to the prophet. When he tells you, you listen. It's just like from then to now when the prophet talks on TV, people will those things out, the whole Mormon LDS faith will pick all of these words out and it was the same back then. They picked these words out because he's a prophet, and so the book as it's written now, it's written by people who are in the LDS church and they're so biased in their... ya there's a lot of truth in what they say, but they're still in the church, and you know, me or anybody else who is ever in this church, they would stick up for that church, just like your family, you know you're not going to say, "well my son didn't do this" and it's the same thing that they're in the church and they're really faithful believers and they wouldn't come down and say, "it was this guy's fault or it was that fault." You know, somebody has to take the blame for that,

and back then it was the Paiutes. My grandma used to tell me... when I was a kid, my grandma used to say... we used to pass through there... I used to live in Enterprise for a while, and we used to pass through Mountain Meadows and she used to tell me that that's where the white people killed their own kind. They murdered them, the Mormons, the LDS. They murdered their own people, and they blamed it on the Paiutes. And she used to always tell me that there was only four Paiutes that were watching, four that were watching those people get murdered, and she used to name those four people, and I can't even remember to this day who those people were, the Paiutes who were watching them, and she used to tell me that and I used to always wonder as I grew older, why is she telling me this? Why is she telling me this? And now as I've grown older I know why because she wanted me to listen and learn that and to pass it on in some way if I could, and to this day we're still blamed for that and we're still saying, well they were with them, but what they won't do is dig up the evidence and see how they were murdered. They were shot through the head. They were killed. They actually have bones through the skulls that they were killed liked that, and there's just so many things that aren't answered, even through the book that we're always in it. The Paiutes are always in it, and you know, back in those days who would give a Paiutes a knife let alone a gun or rifle? And it's never going to fade away, it never is because somebody has to take responsibility for it, but the Paiute people, we're not worried about it because we weren't involved, but when they say the Paiutes were involved, and that's when you think well how can they be involved when our oral history says different and all their history is written down in books, but ours was passed down orally from mouth to mouth, from tribe to tribe and band to band. Actually my dad had a song about it, and it was called "Blood Mountain" and before he died he sang that song and it was interesting because I'd never heard that song.

Interviewer

Lets talk about termination. Tell us what happened and how that affected and depressed the Tribe.

Glenn Rogers

Well termination, from my understanding it came about about from a senator by the name of Watts or Waits or Watkins in the State of Utah, and they wanted a lot of the tribes, I think Goshute too that they wanted to terminate all of these tribes I think because of their mineral rights and what they said back then was well they're civilized because they can help... because the State of Utah can help these people become civilized and come into civilization, and so what had happened was the Goshutes, I believe, they had the means to fight this. They could hire attorneys and things like that and they had their own attorney, I believe, that fought the whole thing, but the Paiutes we weren't that far advanced to know about attorneys and how to deal with that problem at that time, and so back in '53 we were terminated as Native Americans as a

reservation and they had meetings but a lot of them were against terminations, but we didn't have that technology of how to fight against termination--we needed technical help. So we didn't have it back then, so they took advantage of us as a little scattered tribe and they took over the land and they said well, they can pay for their land through taxes, um, how were we going to pay for our land... what we have through taxation and taxes? And that's how a lot of these little tribes, for instance Kanosh and Indian Peaks lost a part of their reservation is because they couldn't pay their taxes. They didn't have the revenue to pay their taxes, but for the Shivwits Band we were lucky because we had a gravel pit up on old highway 91 and they paid our taxes after 1953 when we were terminated, and back in '53 after we were terminated, we had... back then we had an agency up there also too and everything was gone because we couldn't get any help from the government anymore.

Interviewer

So how did that affect people in terms of health and housing and social services?

Glenn Rogers

After termination, we didn't have any running water on the Shivwits Indian Reservation, and so we had to get the water elsewhere, like a spring. We used to go to the spring and get some water and if the water faucets were working then we could get the water from the spring and we didn't have any toilets so we had to dig an outhouse and so we had to dig an outhouse so far away to use the toilet and to take a bath we had to heat our own water and we didn't have any... all we still had was wood stoves and so we had to get wood and cook whatever we had in that way with the wood stoves and through burning stoves where they can be heated when it's cold in their homes, and so those things... our dental was taken away, our health, even for your eyes, for everything and when we had to go to the hospital or things like that we had to pay for it ourselves, but we couldn't because we didn't have the resources. And so what they meant was that we can go back into civilization... what they meant in that respect when they terminated us was, well we can go back into welfare and the welfare can take over and take care of the Paiute people that was terminated and so that's what happened... the welfare. We had to get on welfare in order to take care of the kids and even for health benefits to go to the hospital to have babies to when you're sick, and so some of them didn't have that and it was really hard because, you know, where are you going to go? And that's how some of them died through diabetes and heart attacks and things of that nature--even radiation, leukemia, cancer, and at the cemetery there's a lot of these graves that they don't know how they died because they did their atomic testing close by and we didn't have the means to fight against those things so a lot of the people lived here on the reservation but they tended to move away because what were they going to do and where were you going to go? And so they tried

to make it elsewhere say in Moapa, Las Vegas, Cedar or Salt Lake or somewhere where they could make it where they could make a living and however they can.

Interviewer

Did people return after restoration and the services had been...?

Glenn Rogers

Oh ya... some of them... after restoration, well they had homes built there before, I think through HUD, and some of them kind of gradually started coming back. Well they had what they call the Old Sham. Well that's what we call this reservation. There was the Old Sham and the New Sham where all the homes were and so everybody was at Old Sham, but they gradually moved up to the New Sham where they had homes built, and so gradually they built the homes and we got our services and so people started moving back and they started moving in the surrounding area because of the home situations of where we could live in the home and the job situation--the job market and development and stuff was coming in southern Utah and so, yes they moved back and your health benefits were greatly used at that time because now you can go in when you're sick and the Paiute Tribe is looking after you, so yes people started moving back and now we have homes. We have over, I believe, 35 to 40 home on the reservation now where they live, where people are coming back, and also we have a clinic up there that's been helped with the Paiute Tribe of Utah that now people can go to the clinic on the reservation and get their health benefits of what needs to be done with their family and their own health situation.

Interviewer

Tell us about the Restoration Gathering and remembering both termination and restoration.

Glenn Rogers

Yes and the restoration gatherings... that's the pow wow and the pow wow and the gathering where we have the five bands of Paiutes gather into one place and have a pow wow. The pow wow is for every tribe, and they can gather there, but before that pow wow was done... I think it was Travis Parashonts and York Benson and some of these people from Cedar and I think I was involved... there was a bunch of us and them and they had this idea of that and so where the pow wow grounds is we had to scrape that out--the first pow wow that was done there was actually done by those young men when they were young then, and that's where that pow wow started coming up further and further and it went to the Paiute named tribe of Utah who sponsors it now, so it basically was started from the ground up and evolved into the Restoration Gathering.

Interviewer

Talk a little bit about the loss of culture during termination.

Glenn Rogers

Some of the cultural traditions were lost not only because we were terminated, it was lost because of the Anglo-American taking advantage of the Paiutes whereas some of their culture was what they needed and they wouldn't tell... pass it down through generation to generation through oral history, and so they keep it before they can actually pass it on... they died. Through termination they died say, through diabetes or alcoholism, car accidents or things like that, or sickness, any kind of sickness before they passed these things down it was no more, and they started losing it and losing it and it wasn't passed down.

Interviewer

Is the tribe strong today... are the real leaders today the cultural heroes like Shanan and Clarence and Karma?

Glenn Rogers

Well, I'm in this position and sometimes I feel that when I see their work and they voted for me and things but I try to think of myself as just a normal person, and when I see people like Karma Grayman that do a lot of work for the Washington County School District um she's a hero to me because how she was raised on the reservation without running water, without this and without that and with, you know her mom's early death and things like that--the trials and errors she had to go through and she went back to college. She graduated from high school and she graduated from college to be a school teacher and... cuz I've known her almost all of my life and I've seen the trials and errors, just like me. We went through alcoholism, partying, drinking, you know and to see her come that far with her kids and to go teach out of state and then come back, because she wants to help the people. She wants to help not only the Paiutes, she wants to help the Native Americans in general. She doesn't care what tribe they are, and to see her work like that for probably minimum wage at the start and to work herself up into the position she is now, that's the kind of heroes that you see. Through education she took advantage of the education. She took advantage of the Paiute Indian Tribe of Utah's education system--the system that we need to abide by, that's there to seek that assistance. And to see her seek that assistance at an age where she knows what she wants to do in life and to take advantage of those things and to go out of state and learn the system in that way and come back and then work with the school district and work with the tutoring program and to work with the Shivwits Band of Paiutes, the tutoring program and to see and give the report of the kids that are in school that aren't doing good, how they can be helped. They need to take advantage of the education program. That's how I see her as a hero for the Shivwits Band because you don't see too many people doing that, and to see her going to work, you know, and to see her mingling with the Anglo people, to see her

fighting for what she wants and what she believes in, and it... sometimes it brings tears to my eyes because I see her that way... a person that really cares and a lot of these people they don't understand that, that what she has to work with and the fighting she has to do and the programs that she's involved in, not only for adults but for kids that are in elementary on up to junior high to high school and from high school to college, you know. And that's how I see her as a role model and a hero. People see heroes in different ways and I see her that way because she took advantage of it and she's trying hard to take care of her family and working with the system in a good way, and not only her but I think of Clarence John as a hero. I've grown up with him. I've seen him go to high school playing football. I've seen him that as a hero. When I was a kid I use to talk to him and say, "Hey did you guys win?" and he'd say no or yes, but that's who I see when he was playing football and some of these young kids sometimes they need to do that if they want to and at that age he was on the reservation. We were terminated and there were a lot of people who went through that, and he was going to school. I don't even know how he made it through school, you know, what kind of clothes did he wear? What kind of shoes did he have? You know, and from school he goes into the Army because probably he didn't want to get drafted, and then they sent him to Vietnam you know, and he gets his ear drums blown out and he comes back and he works and he tries to take care of his family and he's just a little silent type of guy that he doesn't brag about these things you know. He doesn't. He doesn't brag about what he did and where he went and what he seen and that's a hero to me. I used to see him in Kaibab when he used to live over there and he used to hitchhike to work early in the morning. He didn't have a car. He couldn't afford a car. His car was broke or he didn't have any money for gas, and he'd be hitchhiking to work, and that's roughly 15 to 20 miles he was hitchhiking. Every morning he'd do that, and I see a person doing that trying to take care of himself and his family hitchhiking to work, and as he grown up and having these jobs and moving over here and working over here and try to take care of his family, and he doesn't seek this help and nobody helps him. He's a veteran that sometimes they don't help and are just bypassed in some way, and that really tears at me when I see veterans treated that way even through the housing department, you know, and he tries to get back a home and they won't put him in a home and he lives up here, you know, and now his legs are probably all messed up through agent orange, you know, um the sickness he didn't have before, things like that, and now he has come to this part where he's getting older. Now he's trying to teach the kids cultural things of the stories of the Shivwits Band of what his parents told him, his brothers and sisters all these things that need to be told. Now he has come this far through life that he's teaching it, but he needs to be asked. Somebody needs to ask him, "hey what do you think about this?" and that's what I learned from him, just to watch him and say, "Hey, Clarence, this is what we need to do. Do you want to come do it?" Yes, you know, lets go see what we can do to that human remains, you know, think of something, you know, and he never says no when I ask him or

when somebody asks him to do something in cultural respects, and the heroes-- some of them are all dead, and I'll say another one was Crafford Snow who was killed in Vietnam back in '67, you know, that's a hero. I didn't grow up with him, but I used to hunt with him and he died, you know, and he's probably the only person on the Shivwits Indian Reservation that died that way in Washington County maybe out of five people that was killed there, and he's a Native American. And those are the heroes. The heroes are dead, you know. He's a hero that is dead in a different way, and I think of him because the wall came through here last year and we're standing there and we met a man that served in combat with him on the wall and he was looking for his name and we didn't even know it and it was really interesting. I and Clarence was there, you know, and he served with him and he was there when he died and, you know, who would have thought that--not in a million years you could meet somebody who had served with somebody that passed away. Those people are heroes like that.

Interviewer

Lets move onto the plants. I'd like people to understand your relationship with the land.

Glenn Rogers

My relationship first, it starts when I was a baby. It didn't start from like now. It started from my parents, my grandpa, my grandma, my aunts, uncles. That's where it started from. When I was raised they said, "you do this like this, you handle this eagle feather like this, you handle this plant like this and you do these cultural things like this" and it started somewhere and I learned a lot from them people and I learned a lot from different tribes and different ceremonials the things they do, and they teach you how to use these things. Not everybody can do them and not everybody can identify them, and so I learned that way, um and in that respect I learned that the clouds, the sky and the stars--you see when it gets dark, that has to be dealt with, and that has to come, and you have respect for these things because the clouds will bring in water and the water is the main thing that you believe in that grows the plants, all of your cultural plants. Without the water we wouldn't have nothing. Even as humans we wouldn't be alive. In that respect the water has to come from the clouds, the sky, wherever it comes from, the rain, the snow, and so it helps grow what you're going to eat and it helps grow these cultural plants of what us Native Americans as Paiutes lived on a long time ago. We didn't just come out here and do anything, do nothing. Every day was a chore. You had to learn what plants were going to help you. What plants you need to eat. What plants can help you in your toothache. What plants can help you on your eyes. What plants to help you hear. What plants you can use for shampoo. What plants you can use to brush your teeth, for your sores, for your aches and all of these things. There are plants here that exist, and just like by the river we are there's

um, the willow. They made baskets out of it, and also right by the river we have different types of plants, say for instance the peppermint that grows there, and that's a source to mix for tea and to smell to make you feel good, and here you have the loco weed. You have that right here close to us, and that's another plant that helped the Paiutes with maybe a toothache or maybe something else, but it's a powerful plant, so they identified these plants because with this certain plant you don't mess with it. It will mess you up. It will mess your whole mind up, and so they learned these things, and even around here you have the creosote, as I was saying, the (yatump) that helped cure our sores, that helped purify our insides, our souls and, you know the mesquite trees for the beans that we eat, and all of these plants are here. In order to get these plants, in order to use the plants say for instance the willow, the old people, well my old people, my grandma and grandpa on down they said, "you need to talk to this before you use it, before you're going to do something to it, you need to talk to it and tell it what you're using it for and so that way nothing will happen to you and nothing will happen to this plant what you're using it for" even with the loco weed you got to tell it and talk to it because how we believe in the Creator put this plant down there, even the rocks, the dirt that you're standing on they put it on this earth for a purpose, for us Native Americans to believe that, and so when you talk to it the Creator understands what you're talking to it for and then even the rocks--they're all one. All of these things combine into one. If you really believe in what your ancestors or what your parents and these people taught you... you know you have your sage, cedar trees. They're all used for a specific purpose, even the cottonwood tree, all of the leaves. They're used for these things for you to eat. There are certain plants you use for just like seasoning, what you put on your food and so there's plants on down the line that we can identify and that we know about, that we live with and that we need to use and now with our health and with helping people.

Interviewer

Are these... I would say, medicinal qualities of the plants and having respect for the land... is this practiced today? I guess I'm asking, what is the Paiute's relationship with the land today?

Glenn Rogers

Yes and no. Yes they use some of these plants. The creosote bush and the (yatump) and the willows--there are different types of willows, but they pick them and they use them at different times of the year, and they use these plants at different times of the year, and it's just like um your four seasons, you know, fall, winter, spring and summer, and those seasons come and you have to abide by those seasons. When you pick the plants you have to pick them at certain times, and that's like I was saying the stars in the sky--that moves the earth, and the earth is round so you believe it like that and you... yes there are people that still use this, but sometimes they say, "well our ancestors... the old people said

this, the old people said do it this way" you know? There is very few people that do it the old way. Now we're into this generation and you can't go back into the old way, but you can revise it into what you believe and what they taught you, and what they taught you is you gotta talk to these plants. You have to talk to them and pray to it and pray to the Creator of what you're going to use it for and what you're going to do with it, and that's where all... everything comes to a peacefulness where it blends in with your whole soul and you kind of understand what they're talking about in that sense.

Interviewer

Travis talks about living in two worlds... and the balance between living in a white world and living in and Indian world. Can you talk about that?

Glenn Rogers

Yes. It's just the balance is what I was talking about earlier... the white man way and the Indian way, there's a balance. You can live both ways, for instance in Southern Utah it's the LDS Church and getting jobs and things like that. You can balance it, and that's what I was saying about this older people said you can... you can walk that line but sometimes you go off and there's a lot of questions to be asked, but don't mix it up with your culture and the other side of making um, money. That's what we need to do in order to live and nowadays to exist. You can live that way. You can balance it with your culture and your beliefs. You can balance it, but it's a very fine line to walk, to go through and for instance on a reservation, you know, how do we balance this? because we have to look at economic development, you know how do we balance that? How do we say hey, lets tear up the land because we care about the land, but you have to think of the people also too. They need to live. They need to have something to look forward to, so you got to balance it. You have to balance it through your culture, and through these plants and through these animals, through the sky and through the creator, and that's who you talk to--the plants and the animals, the rocks, the dirt and the sky and everything, and once you start getting to that level and talking to these things they'll either tell you good or bad or no this, yes that, you know things like that. Even your dreams will tell you which way to go through that balance of the white man or the Indian way. It's through your dreams and through the air, through all of these things that are living on this earth.

Interviewer

Lets talk more about the success and barriers of the tribe.

Glenn Rogers

There's also the successes of not only the clinic, but the water rights, the water rights issue that we went through. The concerns for the water rights--it took almost probably ten years to realize the fact that we got our share of water, now

the problem is how do we implement a plan to use the water? Now what do we do? Do we lease it? How do we use it for our own purposes? And so right now in some of the water issues, we have water rights to the re-use plant south of St. George, so one of the things we're doing is leasing it to a couple of golf courses--Bloomington Golf Course and another one will probably be Sun River, and so we're going to use that and with the agreement that was written out in those situations, it will help us in order to expand not only there through some of their subdivision to help them with some of the water because water is just like gold, it's going to be. It still is in southern Utah, and so with a lot of these, even growing crops and things like that on the reservation that can be done with this water, but it takes a lot of planning and a lot of ways to know how we're going to implement the plan towards the bureaucracy of the government.

Glenn Rogers

The water comes from the reuse plant south of St. George in Bloomington. We have so many acre-feet of the reuse water also there... and the Santa Clara River and the Gunlock Dam.

Interviewer

This doesn't sound like a barrier really because you have water, you just need to figure out what to do with it.

Glenn Rogers

We need to figure out how we're going to implement a plan to use the water and what we're going to put on the reservation. The problem is is sometimes we need a business plan and sometimes we need the technical help to implement some of these plans and so that's kind of where we're stuck at now in a way that we need to implement some of the plans and use the water. One of the... another thing we were trying to use the water for a cultural center and a gym I guess that Travis Parashonts (?) a few years back, and that's in the planning also. Hopefully through the water and through some of this stuff that we can use it and that's a big "if" there. Yes that will be on the reservation. Also we're trying to build a store and that's in the process and so we're working on that and hopefully through the water rights issue the water will go to... come to the store. That will be a market and gas station on the reservation in the future.

Interviewer

Do Ivins and Washington County residents know about the Shivwits? Do they know that there is a tribe out here?

Glenn Rogers

Yes and no... well sometimes I get calls from Ivins asking us about the Ivins Reservoir and so yes they know we're out here, the mayor and people from Ivins know we're here, and Santa Clara. Yes they know we're here, but the point I

want to make on Ivins and Santa Clara and Washington County is when I first became chairman, that was one of my goals was to tell people who we are and what our culture was and where we're from, and so sometimes I see that coming in the way right now, like Ivins and they called me up because I talked to some of the people there that "hey we're out there" you know, and talked about some of the cultural stuff, and so even in St. George and some of the people I know that I've run into and so I get calls from some people that say, "hey, what about this arch site and this and that" and so yes, there's some people that know we're out here. Most of them do, but we have to go to them sometimes and there are some things that--I went to one of there... Ivin's council meetings and told them some of my concerns on arch site.

Interviewer

So we're going to go around and look at some of these arch sites. Is there anything you'd like to talk about regarding that now?

Glenn Rogers

Ya, um, development in Washington has just gone wild. There is just so much development here and there's so much arch sites that are being disturbed and the problem is they're on private property, and a lot of these developers they don't care about what they put on private property or the developers because what they're after is money and that's what the thing is, greed I guess, and it amazes me. Some of these developers are LDS you know, and you look at it for greed, you know, and I actually talked to this one guy and they wanted to work with us and I said, "Well you need to do an archeological survey but with your own money" and they wouldn't do it and so they still tore up wherever they were going to develop and also on the mountain by St. George and all the way down through here there's development coming up and they're running into arch sites and they don't care. They don't care, not unless there's a body there. That's the law; they have to stop everything to look at the body and take it out. But they don't care. They're still going through these bodies because... um, tearing up all these arch sites and all these petro glyphs and pictographs and all the stuff that are in the ground. I get calls from people that say, "hey what can we do about the developer here? They got a pile a dirt over here and there's arrowheads and there is all kinds of pottery in there, and they're picking them. What can we do? Can't you come and say to stop it?" I said, "I can't say come and stop it because it's on private property and there's nothing I can do about it." There's nothing we can do about it not unless it's on federal land or state land, and so those problems exist. They've existed for a long time. We can't stop the development of arch sites.

Interviewer

If you could speak to developers, what would you tell them?

Glenn Rogers

I'd say it was the way of our life. It is the way of how we lived, and do an arch survey... please do an arch survey to see what's there. Maybe there's something there that you could learn about, or that we could learn about. There's so many things that we need to see and it's just that... how I look at that sometimes too is they call Anasazi. Anasazi were here, Anasazi were there, but I'm a Paiute and my people lived here and my people came out of the Grand Canyon all the way to Tuba City and Monument Valley and all the way to California, Moapa, you know, Las Vegas, and they say, "well these were Anasazi around here before you--Freemont," and I sit there and I think well where did we come from? Who were we back then? Who are these Anasazi? Where did they come from? Where did these writings on this rock come from, you know, and that's what I think. Well who are we then? Come and study us and study these rocks, and it seemed so amazing because these people--they look at the writings on the rocks... "God what does that mean? What does this mean? What the heck does this mean?" And it's so amazing that you have people that have degrees, Masters degrees, archeologists, and they're trying to decipher what a Native American put on this rock, and they were illiterate back then, but they knew how to live and they're teaching these people something that are so well educated you know, and they can't even figure it out. They can't even figure what they're trying to say. I'll give you an instance. They had the floods here about four or five years ago and they asked me to speak to the historical society at the college, so I went down there and I knew what they were going to ask me. Sure enough what does the writings on those rocks mean? Or no, tonaquint, "what does tonaquint mean? What does tonaquint mean?" They named the place down there tonaquint. I said, "Well let me put it this way. You see the Santa Clara River? It had these little markings like this all the way down the river and sometimes they deciphered that as there's a flood. There was a flood there and all the way up the Santa Clara River and even the Virgin River on some of these writings on the rocks like that, and that's what it means. And tonaquint means going out to nowhere in Paiute, tonaquint, they say it different and it goes out to nowhere, keeps going. So that's what that means, there's a flood there, so hence your flood was already deciphered a hundred years ago." And they wanted to know what it means so I had to put it like that.

Interviewer

What is the future of the Shivwits Band? What do you see in your future?

Glenn Rogers

Well I see the future of some of the young people getting educated and some of the young people seeking college degrees and learning about the culture of the Paiute people, of where they're at--the Shivwits, of putting something on the reservation what they can be proud of like a gym or the store or some kind of economic development where they can... where they're going to work. And

after me... after I'm dead somebody is going to come up and do that and that's where I see the Shivwits Band is going to have a lot of dealings in Washington County through not only water but through their government--government issues through their Band council, and that's what I see in the future. And I see the kids growing up and I see them being... there will be a Paiute doctor and there will be a nurse there also too. I see that and you see it now. It's already happening, a teacher, you know all these things. That's what I see in the future, and more homes and more people there and babies being brought. They're going to be taught their culture because through education, that's going to be taught there where they're at now. That's what I see.

Interviewer

And for the kids who are starting to go down another path... how do you reel them in as a tribe to keep them in school, those kids that are struggling?

Glenn Rogers

I think... we have the help through the Paiute Indian Tribe of Utah. You have to seek that help. You have to seek that government help. You have to find anything you can to help these kids get on that path of getting an education, um, you can start from your parents on down to your aunts, uncles, cousins, but you need to seek the help. The help is there and you pull them in because these kids--they're not like your normal kids in St. George or anywhere because they've seen alcoholism, they've seen death. They're seen these things at such an early age. That's what they live with. They see people partying and, you know, getting drunk, but they're good people too, and they see that, and so they see that but we have the help and the technology to put them on the straight line.

Interviewer

The title of this series is called We Shall Remain. When you hear those words, We Shall Remain, what do those words mean to you?

Glenn Rogers

Well those words mean to me that we shall remain Paiute. We will remain Paiute because the Anglo people came in here and tried to kill us all... take us off the face of the earth through murder, through trying to give us tainted food to these blankets and through religion and through all these things. That's what We Shall Remain means to mean that we're going to remain Paiute no matter what because through termination... you see through termination they terminated us. They wanted to get rid of us. They didn't take our land. We got a lot of our land back, and we're still existing no matter through what and you see the people here, they lived without running water. They lived without electricity, without TV., without all of the luxury of what people live with, without gas. They had to walk from here to there, and so they tend to exist. They still

exist and they still live and the cultural stuff will still be there. Somebody is going to pick it up. The Creator said that's what's going to happen, and they're going to pick it up and they'll always pick it up no matter what. It won't be me, but it will be somebody behind... maybe 50 years from now it will always be there. Somebody is going to pick that up. So that's what that means to me.

Interviewer

Any last comments before we wrap it up here? Is it hard for you to live in two worlds?

Glenn Rogers

No. I'm at the point where I grew up where I can balance it in a way through the cultural stuff I do and through the beliefs that I believe in. Ya I believe that the LDS Church is true, but you have to live it. You have to live that, and it's hard to live. Even the Paiute traditional way of life is a hard way to life and it's the same thing... you have to live it, and if you can't live it, it's really hard. Nobody's perfect. I'm not perfect. Nobody can be perfect in that sense that they can live a straight life and live that way, but yes I believe what this old man said and I believe what my mother and my father and my aunts and uncles what they said that you can live both ways. You can live that life, but you gotta believe in your culture. You got to believe in some of these things how you was taught and you can believe that way no matter what church it is, you can believe that. You know, a Native American, they can go to a catholic church one day and be sitting in a Mormon church in one hour and then after that they can go to another church and sit there and listen and not think nothing of it whereas their mind is so open that they won't say, well gosh this is the truth... they'll just sit there and listen, listen to what they're going to say whoever is on the podium, you know because everything is the truth in that respect... because sometimes you'll see that.