

**WE SHALL REMAIN  
THE GOSHUTE**

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## FORREST CUCH

LONG BEFORE SPANISH *CONQUISTADORS* CROSSED THE LANDSCAPE...BEFORE TRAPPERS FOLLOWED THE RIVERS AND STREAMS... LONG BEFORE PIONEERING SETTLEMENTS DOTTED THIS REGION... BEFORE ANYONE ELSE WOULD TRY TO WRITE THEIR HISTORY, FIVE PRINCIPAL NATIONS OF INDIGENOUS PEOPLE CALLED THIS AREA WE NOW KNOW AS UTAH THEIR HOMELAND. THEIRS IS THE FIRST STORY OF PEOPLE IN THIS PLACE. I'M FORREST CUCH... JOIN ME AS WE STEP INTO THE EXTRAORDINARY WORLD OF THE GOSHUTES.

## RUPERT STEELE

I'm proud to say that you know we survived the elements and we survived everything that was thrown at, at us and we learned how to adapt to it and I think from that experience you know we've grown stronger as a tribe.

## CANDACE BEAR

The words alone, "We Shall Remain" I mean that is really something to the Skull Valley Goshutes. Being such a small band, just that alone is what we're trying to do. We're trying to remain here. We're trying to prosper here, we're trying to show the world we're not gone. We're still here, we've survived. Even at our lowest point of like 13 people, we made it

**WE SHALL REMAIN - THE GOSHUTE**

OUR HISTORIC HOME- THE HEART OF THE GREAT  
BASIN- IS DEFINED BY EXTREMES.

THIS IS THE LAND OF OUR ANCESTRY.

BEAUTY LIES IN EXPANSE.

LIFE CHANGES DRASTICALLY FROM DESERT FLOOR TO  
MOUNTAIN PEAKS THAT REACH TWELVE THOUSAND  
FEET.

THE SEASONS TRADE INTENSE COLD FOR SEARING  
HEAT.

STORMS OF WIND AND SAND CAN BE SEEN  
APPROACHING FOR MILES.

WOODS AND STREAMS LINE SALT AND SAGEBRUSH-  
BUT EVEN IN HIGH PEAKS THE AIR IS ARID.

PRISTINE STREAMS FLOW OUT OF THESE  
MOUNTAINS. THEY WILL NEVER SEE THE OCEAN.  
WATER THAT DOES NOT EVAPORATE SINKS INTO THE  
GROUND.

NATURAL SPRINGS, PRECIOUS AND FEW, FED FROM  
DEEP UNDERGROUND AQUIFERS, PROVIDE PASSAGE  
THROUGH THIS LAND.

ALL LIFE FINDS REFUGE IN THE POOLS.

THIS TERRITORY, WHAT IS NOW CALLED  
NORTHWESTERN UTAH AND NORTHEASTERN NEVADA  
REMAINS ONE OF THE MOST SPARSELY POPULATED  
REGIONS OF THE UNITED STATES

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RUPERT STEELE

*[In Goshute]* These ones the Goshutes come from right around  
here. This land is where we have our roots.

THE WORD ITSELF “GOSHUTE” DOES NOT EXIST IN OUR  
LANGUAGE. ITS ORIGINS AND VARIATIONS HAVE  
MANY EXPLANATIONS.

ED NARANJO

There's different interpretations. I don't know if we'll ever really find the true meaning of where the word came.

WHAT BINDS US HAS A DEEPER MEANING - THE LAND FROM WHICH WE CAME.

RUPERT STEELE

Because it does have a meaning in my in my tribe.

*[In Goshute]* I definitely think of that word as the only one that would apply or relate - *kuttuhsippeh*.) -that means the ashes from a dried pool of water. Did we raise from the ashes? In that respect, I have a strong relationship to that word.

THIS LAND IS OUR MOTHER – [GOSHUTE}

WATER IS OUR GRANDMOTHER– [GOSHUTE}

FIRE IS OUR GRANDFATHER– [GOSHUTE}

THE SUN OUR FATHER– [GOSHUTE}

VIRGIL JOHNSON

The Goshutes, they, they were desert people - they were very knowledgeable of what the land provided for them.

RICHARD WILLIAMS

They're hunter-gatherers, but more gatherers than hunters. They gathered a lot of plant materials, and their medicinal uses for plant materials were just really astronomical.

VIRGIL JOHNSON

Where the water's located that's where the game come. So those certain watering places throughout the desert were known by the early, early Goshutes, and they knew where to go.

RICHARD WILLIAMS

Rabbit was a big staple. I mean they made their clothes out of rabbit fur, they made bags out of rabbit, they'd dry the rabbit for the season, they'd have big hunts, even with other band member tribes, and they'd actually drive rabbits into kind of a apex with shrubs around them.

VIRGIL JOHNSON

When you're out in the desert the only thing that's available is the sagebrush, and so they built shelter with the sagebrush. And, and it would protect them from the elements. And there were times when things were hard, and so when things were hard what was made available to them was the insects. So they even had insects drives, you know, in a communal drive, they'd dig a big hole and drive the insects into it and things like that, and that's what kept them alive.

RICHARD WILLIAMS

And they'd actually roast them on hot rocks, they'd heat the rocks up, put them in kind of a, a pit, and put the crickets in there. And they said they taste like shrimp. I've never tried it but I'd like to.

VIRGIL JOHNSON

They were very, very grateful, very thankful, for what the creator had offered them. And I don't think [laughs] don't think they knew that they were, according to some of the people, they were destitute people because they didn't have, you know, what the Europeans had as far as their living, but, that's what kept them alive, you know, the Goshutes, they adapted to their surroundings. And so the land itself is very significant to them, and so they still hold onto the land, it makes the people who they are.

WOMEN WOVE MANY TYPES OF BASKETS FROM WILLOWS. PERHAPS MOST SYMBOLIC OF THE GREAT BASIN WAY OF LIFE WAS THE WATER JUG.

GENEVIEVE FIELDS

This is a water jug. My great-grandmother made this. And this water jug is old, old. So this is my treasure. This is made out of willows, it's all willows. And the handle is made out of cedar bark. You get the pitch from the pine trees, and you boil it, it's like making candy, and you have to keep testing it, and when it gets to a certain texture, you pour it in here with rocks, and then you kind of, coat the inside. The rocks that you put in there actually pushes them through the, the holes and seals the holes. And so it, it will hold water. It's a good water jug [laughs].

WE TRAVELED IN SMALL FAMILY GROUPS TO FAR EXPANSES IN ORDER TO HUNT FOR LARGE GAME AND TRADE WITH OTHER TRIBES.

STORIES OF CREATION WERE TOLD IN THE WINTER.

VIRGIL JOHNSON

And a lot of times those stories were pretty scary. Or they were pretty funny. Or they were stories that told you about life.

IMOGENE STEELE

Like cartoon characters they'd dress them up and they'd talk for them, they'd sing for them. The kids would sit and listen and that was part of their learning. If someone would ask "So what happened?" you know - and they'd tell, tell the kids "The rat's tail is cut," and that would end the story and they wouldn't go on any more and everybody would have to go to bed. For interrupting, yes. (laughter)

WE WOULD END THE GATHERINGS WITH CEREMONIAL DANCING THE "NARAYA". THIS DANCE WAS DANCED FOR THE WELL-BEING OF THE PEOPLE; FOR ABUNDANCE OF VEGETATION TO FEED THE PEOPLE AND ANIMALS.

THE EXPANSE OF THE GREAT BASIN GAVE US MANY GIFTS. ITS ISOLATION PROTECTED US.

OUR ELDERS TOLD US STORIES OF THE FIRST EUROPEAN PEOPLE THEY MET.

#### GENEVIEVE FIELDS

Commodore lived to be a very old, old man. He remembered when the Spaniards roamed this area. The longhorn cattle. And he would say that when the wind would blow the high green grass would just wave.

THE SPANIARDS BROUGHT HORSES. OTHER TRIBES WERE ABLE TO USE THE HORSE AS AN ADVANTAGE. THE HORSE HAD NO SUCH BENEFIT FOR US.

WATER WAS SCARCE. A GRAZING ANIMAL WOULD QUICKLY DESTROY THE RENEWABLE SEEDS AND PLANTS ESSENTIAL TO OUR WAY OF LIFE.

THOUGH WE HAD USE FOR THE HORSE IN CERTAIN AREAS, WE REMAINED TRADITIONAL IN OUR HUNTING AND GATHERING WAYS.

WHEN SLAVE TRADERS BEGAN TO PREY ON OUR PEOPLE WE RETREATED DEEPER INTO OUR HOMELANDS FOR PROTECTION.

GENERATIONS WOULD PASS BEFORE WE  
SAW NEW WHITE FACES IN THIS LAND.

EUROPEAN EXPLORERS BEGAN SEARCHING FOR  
ROUTES ACROSS OUR TREACHEROUS DESERT.

THOSE SEEKING PASSAGE TO A NEW LIFE, SUCH AS  
THE IMMIGRANT DONNER PARTY, STRUGGLED ACROSS  
THE DIFFICULT TERRAIN.

THE MORMON PEOPLE ESTABLISHED A CITY ALONG  
THE ROCKY MOUNTAINS TOO IN 1847. THEY SENT  
THEIR PIONEERS WEST ALONG THE POOLS AND  
MUDFLATS OF THE GREAT SALT LAKE INTO THE  
FERTILE VALLEYS WHERE WE TRADITIONALLY  
WINTERED.

CIVIL WAR WAS BREWING. RICH MINE DISCOVERIES  
WERE MADE IN CALIFORNIA, NEVADA, AND OREGON.  
AN OVERLAND MAIL ROUTE AND STAGECOACH  
STATIONS WERE BUILT UNDER URGENT PRESSURES TO  
CONNECT THE EAST AND WEST, CREATE A NATION,  
AND PRESERVE THE UNION.

MAIL AND STAGE STATIONS WERE BUILT ACROSS  
OUR DESERT HOMELAND. THEY FOLLOWED PRECIOUS  
SPRINGS.

MAUDE MOON [In Goshute]

Water holes, flowing waters and puddles of water - that is where  
the trails were. That was the stagecoach trail. Following the take-  
over of the trail by the white man, there was conflict between the  
two groups.

THE ROAD BROUGHT THOUSANDS OF TRAVELERS.  
THE OUTPOSTS ALSO BROUGHT LIVESTOCK AND  
SOLDIERS.

GAME WAS DRIVEN AWAY, PLANT LIFE DECIMATED.  
SPRINGS WERE FENCED AND CLOSED TO US.

OUR PEOPLE FOUND THEMSELVES DISPLACED -  
DESTITUTE. SOLDIERS AND SETTLERS BECAME THEIR  
ENEMIES.

GENEVIEVE FIELDS

That was terrorism. The old people used to say they wanted to -  
they wanted us gone. We were in their way of getting what they  
wanted.

ELLA CANTRELL

My father's older sister, she had a red dress on, and when they said that the soldiers were coming she climbed up a bare dead tree, without no foliage, and sitting up there with her red dress on, she was a good target for the soldiers to shoot at. Which they did, and killed her.

FLORENCE STEELE

Well in those days they were killing the people wherever they would find them, at the camps, they'd just kill them. For no reason.

GENEVIEVE FIELDS

But you don't hear that anywhere. But we hear stories about those – well, we call them massacres. That's what they were.

ON OCTOBER 12, 1863, TABBY, AUTOSOME, TINTS-PAGIN AND HARRY-NAP, THE DESIGNATED CHIEFS OF THE SHOSHONE-GOSHIP TRIBE, SIGNED A “TREATY OF PEACE AND FRIENDSHIP” AT TOOELE VALLEY.

THIS TREATY REQUIRED THAT WE GIVE UP OUR WANDERING AND LIVE ON A RESERVATION AND THAT

THE GOVERNMENT WOULD COMPENSATE US FOR  
THE DESTRUCTION OF GAME.

GENEVIEVE FIELDS

A lot of the Indians back then didn't read, and they didn't understand English. So you imagine, they wonder, "What are we going into? What is this going, what is law, what is it going to do to us, what do we have to do?" Those kinds of things. These lands were lands that none of the white settlers wanted, and this is why we got them.

I wonder how these people were like – what they were like - when I see their names. Now I have four grandchildren. I think this is something for them to look back on. And see, and think, "Wow, you know, these people must have been strong people, strong-willed people to live through all this."

ELLA CANTRELL

I'm 85 years old. I take great pleasure in telling about my life as it has been. Well all I can say is that the Goshutes have come a long way from the time that they were I'd say interned on that reservation like they were some kind of prisoners.

The way my elders told me, the reason why we were there on the reservation was that the white men put us there within that barbed

wire fence, and if we ever found out that we were outside that line, that we'd get taken off to jail. And, we came to fear the white people, for that reason, because I'd say every time we see a white person we'd think that they're coming, coming to take us off the reservation and put us somewhere else, or make us a slave of some sort.

I was 16 years old. I realized that I needed to learn this new language. We were told at school not to speak our language, and if we did we, we'd get extra duties; we'd have to clean toilet bowls and washbasins and mop floors and scrub floors, and this and that.

So that's how it, our life has been and it, it hasn't been easy. People should understand that we came up the hard way.

For my grandson, I think life is much better. Richard, *[In Goshute]*. I said "Richard don't forget what I've said here today, what you've heard me saying, this is our language, this is what I'm saying to you."

#### RICHARD WILIAMS

My name is Richard Williams, I'm the grounds manager here at Shriners Hospital. I got a scholarship through the Goshute tribe itself, and I followed up on my education in horticulture and that was one of the most rewarding things I've done in my life. It's

really tied into my belief system as a member of the Goshute Tribe. I'm very proud that I come from that background of people so close to the land.

What I'd like my sons to take away from being members of the Goshute tribe is not take it for granted. They need to give back. You got it, you protect it -- and you don't, you're going to lose it, forever. And that's what I'd pass on to them; and hopefully the spirituality part of it, the earth teaches them that. I can tell them about it, but if they never see it, they're never going to experience it.

AS WE ENTER THE TWENTY-FIRST CENTURY WE FACE  
DIFFICULT CHOICES ABOUT OUR TRIBE'S FUTURE.

VIRGIL JOHNSON

There's some economics but not enough for everybody. And there isn't enough economics to hold some of the members on the land.

CLELL PETE

We're just the starters for the younger ones, the older ones of us here as a council. We've given them tools – education, the value of land – to generate them to where they can go on with their lives in the generations that's coming.

WE ARE CONSTANTLY LOOKING AT NEW ECONOMIC OPPORTUNITIES TO IMPROVE THE LIVES OF OUR MEMBERS.

THE CONFEDERATED TRIBES OF THE GOSHUTE RESERVATION HAS BEEN IN PARTNERSHIPS TO SAVE THE AINKAI PAINKWI FROM EXTINCTION.

WE ARE LOOKING AT RENEWABLE ENERGY AS A POSSIBLE COMMODITY.

WE ALSO FACE A LOOMING THREAT.

THE SOUTHERN NEVADA WATER AUTHORITY HAS BEGUN THE PROCESS OF TAPPING INTO THE NETWORK OF ANCIENT AQUIFERS UNDER OUR FEET. THEY WANT TO USE THE WATER TO FEED THE GROWING POPULATIONS IN THE LAS VEGAS DESERT.

EVEN THE DROP OF A FEW FEET IN THE WATER TABLE MAY PROVE DISASTROUS TO ALL LIFE HERE.

WE FIND STRENGTH TO FACE THESE CHALLENGES FROM OUR RICH HISTORY. WE GIVE THESE GIFTS TO OUR CHILDREN.

WE ALSO HAVE REASON TO CELEBRATE. FOR THE FIRST TIME AN ACCREDITED GOSHUTE LANGUAGE PROGRAM HAS BEEN ESTABLISHED FOR OUR YOUTH.

RUBY RIDES-AT-THE-DOOR

[Goshute] My name is Ruby Rides at the Door and I live here in Ibapah. I am teaching Goshute language here at Ibapah school.

To be able to speak your language is very very important in your life. There's a lot of history here. And most of the kids here at the school are from here, they've grown up here. Like the teacher -- she's grown up here and this is where she teaches.

She can use the word "sit down" [Goshute] that means sit down. Or [Goshute] is "sit still," she can use that at school. And that's what I had in mind, is teaching those words so she can use them also, and the kids can understand what she's saying .

I think they are doing wonderful, they are learning fast. So I hope one of these days we'll all be talking Indian here.

THE SKULL VALLEY BAND OF GOSHUTE FACE  
UNIQUE AND DEADLY CHALLENGES.

THE SKULL VALLEY RESERVATION HAS BECOME  
SURROUNDED BY HAZARDOUS MILITARY  
INSTALLATIONS AND CIVIL INDUSTRIES.

THESE INCLUDE CHEMICAL AND BIOLOGICAL  
WARFARE TESTING, STORAGE AND DESTRUCTION, AND  
AN AIR FORCE BOMBING RANGE.

WE HAVE HAD TO ABANDON AGRICULTURE AS A  
VIABLE ECONOMY.

WHILE WE HAVE OTHER ECONOMIC PROJECTS THE  
MOST SUCCESSFUL HAVE BEEN THE STORAGE OF  
VARIOUS TYPES OF HAZARDOUS WASTE.

WE WERE APPROACHED BY COMPANIES WITH A  
PROPOSAL OF STORING NUCLEAR WASTE ON THE  
RESERVATION.

THE CONTROVERSY OF WHETHER THIS RICH  
FINANCIAL OPPORTUNITY WOULD SAVE OR DESTROY  
THE TRIBE CAUSED GREAT DISTRESS AMONG US.

POWERFUL POLITICAL FORCES WERE AWAKENED. THE DEAL NEVER HAPPENED.

TO THIS DAY MOST OF THE TRIBE CANNOT AFFORD TO LIVE ON THE RESERVATION.

AND YET THE SKULL VALLEY BAND OF GOSHUTES REMAINS.

CANDACE BEAR

Growing up in Skull Valley really has been a joy; I feel my life is truly blessed. I would never say that I've had a bad life. I'm very happy [laughs].

As a teenager and Native American I suppose the biggest struggle is just that constant decision "Do I modernize or do I stay?" Well the real question is do we go forward or back. That thinking, that we have to fit the stereotype, we really don't.

I think that as far as Goshutes go, Skull Valley band of Goshutes, for us the biggest thing is to survive. Tradition of course, even if we didn't practice it in government or economy we would still practice it at home. That's our way of preserving it, keeping it close to the family.

And you know, life to us seems like if our ancestors, our grandparents, could get through all the tragedies that have befallen our people, then why shouldn't we? Life is easy, these days, it truly is. And it's really sad when I see people who you know -- their lives are despaired. And in my mind though, I think, "There's tomorrow, you know, there's another day coming." And my grandfather used to always tell me that.

PAST, PRESENT AND FUTURE INTERTWINE. OUR  
STORIES PASS ON THESE TEACHINGS -- RESPECT AND  
BALANCE IN LIFE. WE HONOR OUR ELDERS FOR  
GIVING THESE GIFTS TO US.

WE REMEMBER THEM IN MODERN WAYS SO THAT OUR  
CHILDREN AND FUTURE GENERATIONS WILL NOT  
FORGET.

OUR EFFORTS TO PRESERVE THE GRAVE SITES OF  
THOSE WHO HAVE GONE BEFORE SPEAK TO THOSE  
POWERFUL FORCES IN OUR LIVES.

UNDER THE GUIDANCE OF OUR REVERED ELDER  
FLORENCE STEELE, DAUGHTER IMOGENE STEELE AND  
EXTENDED FAMILY ARE HONORING THEIR ANCESTORS  
BY PRESERVING THEIR NAMES FOR GENERATIONS TO  
COME.

zVIRGIL JOHNSON

If you have survivor qualities and characteristics, you can survive  
in any environment. And to me that's what makes the Goshutes  
who they are, they can survive.

RICHARD WILLIAMS

I think the essence of the Goshutes is a very simple and humble  
people, you know, very practical. Very close-knit. Very proud.  
Innovative too, when the time comes. So with all those qualities, I  
mean, there's no limitations for the Goshute people.

ED NARANJO

Hell yes we're going to remain, I mean we've been here for  
centuries, and we're going to continue to stay here. It was Chief  
Joseph that said that "As long as the grass grows, the water runs,  
the sun shines, that we will remain."

THE LAND CONNECTS US TO OUR ANCESTORS.

WE HONOR THEIR LIVES, THEIR STRENGTH.

WE CARRY THEM WITH US INTO THE FUTURE

IMOGENE STEELE

[In Goshute] That means that “Rat’s tail is broke”.

FLORENCE STEELE

(laughter)

THE END