

PAIUTE DOCUMENTARY SCRIPT

FORREST CUCH STANDUP OPEN:

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 PRINCIPLE NATIONS
OF INDIGENOUS PEOPLE CALLED
THE GREAT BASIN THEIR HOMELAND.
THEIRS IS THE FIRST STORY OF THE
PEOPLE IN THIS PLACE. I'M
FORREST CUCH, JOIN ME AS WE
STEP INTO THE EXTRAORDINARY
WORLD OF THE PAIUTE TRIBE.

PROGRAM TEASE NARRATION:

ON A SUMMER MORNING IN CEDAR
CITY UTAH, AMERICAN INDIANS FROM
REGIONAL TRIBES JOIN MEMBERS OF
THE SOUTHERN PAIUTE TRIBE OF
UTAH IN A PARADE DOWN MAIN
STREET. THEY ARE CALLED THE
FIRST AMERICANS--UNITING TO
CELEBRATE THEIR CULTURE AND
HISTORY AS A PEOPLE—AND TO
RECOGNIZE A HISTORIC EVENT THAT
HELPED RESTORE THE HOPE AND
DIGNITY OF UTAH’S SOUTHERN
PAIUTES FOR GENERATIONS TO
COME.

We Shall Remain: A Native History of Utah, is made possible by the George S. and Dolores Dore Eccles Foundation, William M. & Kerry Armstrong, WGBH, The R. Harold Burton Foundation, the Lawrence T. Dee-Janet T. Dee Foundation, and the contributing members of KUED, thank you.

WE SHALL REMAIN SERIES TITLE AND
OPEN

OPENING TITLE

PEACEFUL FORAGERS

KARMA GRAYMAN, INDIAN
EDUCATION COORDINATOR

It has been written that we were
botanists... that we knew the plants--that
we knew how to use them. This is our
land. This is where we came from. This
is who we are.

FOR A THOUSAND YEARS, THE
PAIUTES WERE ONE OF THE
LARGEST INDIAN KINDRED GROUP
WHOSE TIES CREATED A SOCIAL
NETWORK THAT SPREAD
THROUGHOUT THE WESTERN
ROCKY MOUNTAINS, THE COLORADO
PLATEAU, AND THE GREAT BASIN.

IN THE EARLY YEARS, THE
SOUTHERN PAIUTES LIVED AS FAR
SOUTH AS WHAT IS NOW SOUTHERN
CALIFORNIA, MIGRATING NORTH TO
OCCUPY SOUTHERN NEVADA,
SOUTHERN UTAH, AND NORTHERN
ARIZONA (MAPS)

UP UNTIL THE 1600'S THE PAIUTES
AND UTES SHARED A SIMILAR
LIFESTYLE. SOUTHERN PAIUTES
TODAY INCLUDE THE PAHVANT,
UTE/PAIUTE, AND SEVERAL SMALL
RELATED GROUPS OF PAIUTES.

PRESENT DAY PAIUTE BANDS IN
UTAH INCLUDE THE KOOSHAREM,
KANOSH, INDIAN PEAKS, SHIVWITS,
AND CEDAR BANDS... WITH
ANCESTRAL BANDS LIVING IN
ARIZONA AND NEVADA.

LORA TOM, CHAIRWOMAN
PAIUTE INDIAN TRIBE OF UTAH

The Paiute people were very peaceful,
also very timid and foragers and
horticulturalists... humble beginnings.

MOVING SEASONALLY IN SMALL
GROUPS AND FAMILIES, THE
PAIUTES GATHERED ROOTS,
BERRIES AND PINE NUTS--

WANDERING IN AREAS THAT
INCLUDE PRESENT-DAY ZION,
BRYCE, AND GRAND CANYON
NATIONAL PARKS. THEY FISHED AND
HUNTED DEER, ANTELOPE,
MOUNTAIN SHEEP AND RABBITS.

IN THE GREEN VALLEYS OF THE
DESERT BASIN, PAIUTES DEVELOPED
SOPHISTICATED FARMS AND
GARDENS—GROWING CORN,
SQUASH, BEANS AND MELONS
ALONG THE TRIBUTARIES OF THE
VIRGIN RIVER.

GLENN ROGERS

And they also dug irrigation ditches to
where they diverted the water into that
area... and the plants on the water that
they lived on... it 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 these things of carrying water,
the bowls.

ELEANOR TOM

They had to carry water from a long ways, you know, when they were out in the... down in the flat area during the winter, and so they had to rely on these little wikiups, They had to build it so that it would be... keep them warm inside, and the rabbit fur were their blankets so they had to kill a lot of rabbits.

WHEN THE EUROPEANS ARRIVED IN 1776, HORSES ENABLED THE UTES AND SPANISH TRADING PARTIES TO RAID, CAPTURE AND SELL PAIUTE SLAVES—MAINLY WOMEN AND CHILDREN. CONFLICT CONTINUED WITH THE ARRIVAL OF MORMON PIONEERING SETTLEMENTS IN THE 1850S. NEVER CONSIDERED SOMETHING THAT COULD BE OWNED, THE PAIUTE'S FAVORED LANDS WERE OCCUPIED THROUGHOUT SOUTHERN UTAH. EPIDEMICS OF DISEASE SOON SWEEPED THE PAIUTES, KILLING MORE THAN 90% OF SOME GROUPS.

FOR YEARS TO COME, THIS QUIET,
INDEPENDENT PEOPLE OF THE
GREAT BASIN FOUND THEIR LIVES
CHALLENGED IN UNFULFILLED
PROMISES, POVERTY AND
DEPENDENCE. AS A VULNERABLE
AND DESPERATE PEOPLE, THE
PAIUTES WERE FORCED INTO ROLES
OF SERVITUDE AND LABOR FOR THE
MORMONS, WHO UPON
SETTLEMENT, SWIFTLY BEGAN A
RELIGIOUS CAMPAIGN TO (QUOTE)
“CIVILIZE THUS SAVE THE INDIAN.”

ELEANOR TOM, ELDER, CEDAR BAND

I don't think they really even knew what
they were doing, and they just did what
the missionaries were telling them to
do.

TITLE

MOUNTAIN MEADOWS MASSACRE

PROXIMITY TO MORMON

SETTLEMENTS DRAGGED THE

PAIUTE PEOPLE INTO ONE OF THE MOST CONTROVERSIAL EVENTS IN UTAH HISTORY. IN SEPTEMBER 1857 MORE THAN ONE HUNDRED CALIFORNIA-BOUND EMIGRANTS WERE ATTACKED AND MURDERED SOUTHWEST OF CEDAR CITY IN A CLEARING KNOWN AS MOUNTAIN MEADOWS. A HANDFUL OF THE YOUNGEST EMIGRANT CHILDREN WERE SPARED. WHEN THE MURDERS WERE DISCOVERED BY THE OUTSIDE WORLD, LOCAL MORMON LEADERS BLAMED THE PAIUTES FOR THE ATTACK AND KIDNAPPING OF THE SURVIVING CHILDREN.

ELEANOR TOM, ELDER, CEDAR BAND

And they said that we had taken these children, but these children... they were safe, you know, from what the great-grandmothers said, you know if we had them, you know we would have little white kids running around with us, you know... little half-breeds if we had adopted them or taken them or stolen

them.

GLENN ROGERS, CHAIRMAN,
SHIWITS BAND

My grandmother used to tell me, "The white people killed their own kind." They were shot through the head. They were killed. They actually have bones through the skulls that they were killed like that, you know, 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 Paiute a knife, let alone a gun or a rifle? And its 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 Paiutes were involved, and that's when you think, "Well how can they be involved when our oral history says different?"

LORA TOM, CHAIRWOMAN, PAIUTE
TRIBE OF UTAH

One of things we look at as far as history is concerned has always been oral--has been passed from one generation to the next, and that's how it has been carried. We've not had the capability to write things down as other folks have--that capability to document the dates, the time, who was involved. So you have... on one hand you have it written, on the other you have it oral, and so what we look at is oral history... what we have heard from our ancestors, and from our knowledge, many Paiute people here say that they were not involved, and I too

agree with that.

MORE THAN 150 YEARS WOULD PASS
BEFORE THE MORMON CHURCH
WOULD ACKNOWLEDGE LOCAL
MEMBERS OF THEIR CHURCH AS THE
MOVING FORCE BEHIND THE
MOUNTAIN MEADOWS MASSACRE.

TITLE

1957 – TERMINATION

TRAVIS PARASHONTS, CEDAR BAND
OF PAIUTES

What termination really did is it made us
lose our language, our culture, our pride,
you know. It really was devastating for
us as a small tribe.

IN 1957 CONGRESS TERMINATED
FEDERALLY RECOGNIZED TRIBAL
STATUS FOR THE PAIUTE PEOPLE,
OFFERING IT AS A MEANS OF
ASSIMILATING THEM INTO
MAINSTREAM CULTURE. IT WAS AN

IRONIC TWIST. CITING DECLINING
TRIBAL NUMBERS, THE FEDERAL
TERMINATION RESULTED IN
PROGRAM CUTS THAT WOULD
DECIMATE THE SURVIVING PAIUTES.

LORA TOM, CHAIRWOMAN, PAIUTE
TRIBE OF UTAH

Tribes that were not fully aware or
prepared to take that step... those Tribes
were not ready to take care of their own.
I think they were misled as far as what
would be provided for them--the
citizenship, having to be rid of federal
government aid, and so those Tribes
were not even on the list to be
terminated.

TRAVIS PARASHONTS, CEDAR BAND

We were just out of harmony... no
balance there. All of our elders were
dying off. No services, no money,
nothing. Poor housing. No water. Even
right here in Cedar City--we live right in
the middle of the community... we had
outdoor toilets, we had outdoor water,
we had to haul coal, haul wood, you
know. It was that environment back in
the '70s.

GLENN ROGERS, CHAIRMAN, SHIVWITS BAND

We had to get on welfare in order to take care of the
kids and even for health benefits.

KARMA GRAYMAN, INDIAN EDUCATION
COORDINATOR

I remember my grandmother had diabetes, and this is what she died from. She had no medicine for it. She wasn't treated for it. My aunt... about three of my aunts followed right after her, so it was a really hard time in my early years.

TITLE

1980 – RESTORATION

TRAVIS PARASHONTS, CEDAR BAND

We had some very powerful people on our side in the state of Utah at the time of restoration. When we got federally recognized April 3rd, 1980, the pride just came back... it just... to be able to own land again, you know... just the level of pride just shot up.

KARMA GRAYMAN, INDIAN EDUCATION
COORDINATOR

And we had health coverage, then more of our people started living. Our age went up.

LORA TOM, CHAIRWOMAN, PAIUTE TRIBE OF UTAH

Health, social services, economic development--those types of services now are restored. Now you see a healthier. Now you see a positive. Now you see a more educated group of individuals.

TRAVIS PARASHONTS, CEDAR BAND

Although we got restored, which is a plus and positive thing, there's still that injustice, you know, about what happened... We still struggle, but we've come a long ways in 28 years.

TITLE

RESTORATION GATHERING

IN CELEBRATION OF THEIR
RESTORED STATUS, THE PAIUTE
INDIAN TRIBE OF UTAH JOIN
TOGETHER WITH INTER-TRIBAL
MEMBERS AND THE COMMUNITY IN
AN ANNUAL POW WOW GATHERING.

TRAVIS PARASHONTS, CEDAR BAND

You go around the dance arena and you grow and you learn in that dance arena and you... then you come full circle, and then when you go out after the pow wow is over, you go out of that arena and it's over. The same way as life; you come in, you go around the circle and learn about life, you grow in this life and then one day you have to leave and you go out. Same way... circle of life. That's what they call it.

AS A DANCER, MUSICIAN, AND

EDUCATOR, SHANAN MARTINEAU
BELIEVES IN A SACRED MEANING OF
THE CIRCLE OF LIFE. SHE IS
CONCERNED FOR PAIUTE YOUTH—
THEIR CULTURAL APATHY AND
INDIFFERENCE. SHANAN BELIEVES
THE FUTURE OF THE PAIUTES WILL
TURN ON THE CULTURAL
KNOWLEDGE AND OPPORTUNITIES
PROVIDED TO THE YOUNG.

SHANAN MARTINEAU, CULTURAL
ARTIST/DANCER

Me being out there with kids seeing me
and coming up to me and asking me,
"Did you make your outfit?" or "How did
you do that?" So I'm there to tell them...
maybe it will inspire them to do the
same. Like my kid's... they enjoy going
to pow wows now, and they want to
learn. I'm proud to be a Paiute from the
Shivwits Band and so anything I can
teach anybody... I'm just willing to be
there to help them out.

A VETERAN OF THE VIETNAM WAR,
CLARENCE IS CONSIDERED A
CULTURAL HERO IN HIS OWN
COMMUNITY—TEACHING PAIUTE

CHILDREN THE TRADITIONAL WAYS
OF THEIR ANCESTORS. CLARENCE IS
ALSO CONCERNED ABOUT THE
FUTURE OF THE YOUTH AS HE
OBSERVES THE TRIBE'S WITHERING
CULTURAL IDENTITY.

CLARENCE JOHN, ELDER, SHIVWITS
BAND

It's dwindling away. That's why it's
important for us seniors to teach the
grandkids and the rest of the children
why they're performing and what the
sacred ceremonies you have down
there... but just like our language is
dwindling away because there's
nobody... the seniors are all gone and
they haven't had the chance to talk
Paiute.

ELEANOR TOM, ELDER, CEDAR BAND
(delivering a pow pow prayer in Paiute)

ELEANOR TOM IS ONE OF A HANDFUL
OF UTAH'S SOUTHERN PAIUTE
ELDERS WHO SPEAKS THE PAIUTE
LANGUAGE. SHE IS A KEEPER OF THE
FLAME—CARRYING FORWARD
TRADITIONAL SKILLS AND STORIES

PASSED ON FROM HER

GRANDMOTHERS.

ELEANOR TOM, ELDER, CEDAR BAND

I listened my grandmothers when they told me all of these stories, and you had to stay awake. Sometimes stories would last for two days. (Tells story and meaning in Paiute, and explains story in English)... The Creator to us is the Shinangwav, and Tabuts was his brother, that's the wolf. This is the story that they tell about these two--what they did, and why we do the things that they did. They're the ones who did a lot of the things that's happening in this world today.

TITLE

PAIUTES TODAY

(FORREST WALK AND TALK ON
TRIBAL LANDS)

FORREST CUCH

Lora, what are some of the major barriers to economic development of the Paiute Tribe?

LORA TOM, CHAIRWOMAN, PAIUTE
TRIBE OF UTAH

Forrest, a very good question. You know there are several... there are several components that the Tribe looks at as far as barriers are concerned, and I

think that demographic is probably one of our biggest. We've got our Bands located in four different counties, and it's so hard to gather and to get them at one point.

FORREST CUCH

I understand you have some problems with some creatures here... the prairie dogs.

LORA TOM, CHAIRWOMAN PAIUTE
TRIBE OF UTAH

We certainly do. Those darn prairie dogs have given us some major problems. They're everywhere.

FORREST CUCH

Because they're on the endangered list, right?

LORA TOM

They certainly are...

FORREST CUCH

And you're prohibited from developing the land?

LORA TOM

They are, and it really puts a constrain on the Tribe because we don't have that development that we do need. We would like at one point to see possibilities of a stand-alone clinic. We'd like to see a cultural center. We may even see some other development with some homes, and so that's not... that's not possible because we will not develop until the prairie dogs are under control at this point, so the Tribe is in limbo.

FORREST CUCH

Now what are some of the more successful developments you've had here? What are your major successes?

LORA TOM

Oh, there have been many. You know we look at the Tribe for the past 28 years and I look at... taking a look at this fine building that we have in front of us here is probably one of our biggest successes. The different Bands in different locations--they too have many successes, not only with structures, but also with the education that is instilled in our young folks, and so they are now taking those leaps and bounds like everyone else.

SUH'DUTSING TECHNOLOGIES, A SUCCESSFUL,
TRIBALLY OWNED INFORMATION TECHNOLOGY
COMPANY LOCATED IN CEDAR CITY, OFFERS ONE
PROMISING PROGRAM FOR PAIUTE YOUTH.
THROUGH AN EDUCATIONAL INCENTIVE
PROGRAM SUH'DUTSING DONATES LAPTOP
COMPUTERS TO HIGH SCHOOL AND COLLEGE
GRADUATES FROM THE TRIBE'S FIVE BANDS.

TRAVIS PARASHONTS, FOUNDER AND PRESIDENT,
SUH'DUTSING TECHNOLOGIES

What this does is it sends a message to these kids... it gives them a goal to shoot for. They've never...

they've never received a gift like that, to get a laptop. You have to be there to witness the excitement in those kid's eyes, you know it's just a wonderful thing.

TITLE

A YOUNG TRIBE

ROBERT DEPOE, EDUCATION DIRECTOR, PAIUTE
TRIBE OF UTAH

The Tribe is more than just our past, we're also our
future

FORTY PERCENT OF PAIUTES ARE 18 YEARS OR
YOUNGER, ATTENDING PUBLIC SCHOOLS
SCATTERED THROUGHOUT THE TRIBE'S FOUR
COUNTIES. INDIAN EDUCATION COORDINATOR
KARMA GRAYMAN SAYS AMERICAN INDIAN
CHILDREN FACE DAILY, UNIQUE CHALLENGES.

KARMA GRAYMAN, INDIAN EDUCATION
COORDINATOR

My grandmother was a cradle-maker. She was a weaver, and she tanned the buckskin and she used the brains... she used everything in that deer... in that kill that my father would bring home. My grandfather was a salt song singer. He was fluent in the Paiute language and he has an amazing story so I think culture and knowing your history and your family has a lot to do with it, and now research says in education that the more that an Indian child knows about his

culture, his history, the better he's going to be academically.

ROBERT DEPOE, EDUCATION DIRECTOR, PAIUTE TRIBE OF UTAH

We want our students to know that they are American Indians. We want them to know what that means to be American Indian. I don't believe that our students have a very strong identity in who they are.

KARMA GRAYMAN

A lot of it has to do with parental support. If we get involved with the school, with the teacher, then we'll find ways to help the kids become successful. I want people to know that our children can learn. They are capable of learning, and I've heard this... that Indian children don't learn, that they're stupid, they're dumb, but they're NOT, they're creative, and you have to be creative to teach them, and if you don't have that creativity or that desire, like a teacher's suppose to, then you're not going to make it, and that child will not succeed.

TRAVIS PARASHONTS

What you have to do is you have to come down to their level. What is their interest? If it is a computer, put some cultural programs on the computer, you know. Develop some games on the computer that are culturally oriented, or take them to somewhere that is culturally oriented that fits their interest, you know. What's going on on the campuses? What's going on in the native programs? What's going on in Indian world... where we can bring in some of these things to help these kids see that there are successful natives in the world. This is how they became successful in Indian world.

ROBERT DEPOE

And we need to get the word out. We need to let teachers know that hey the Paiute Tribe is here, and we want to help in educating not only our students, but others about the Tribe.

TITLE

SHIVWITS RESERVATION

NINE MILES WEST OF ST. GEORGE ON OLD HIGHWAY 91 IS THE ENDURING HEART OF A SHIVWITS CULTURE THAT WAS HERE LONG BEFORE THE ARRIVAL OF THE WAGON TRAINS. THE SHIVWITS WAS THE FIRST RESERVATION ESTABLISHED FOR UTAH'S PAIUTE PEOPLE. OUT OF 860 TOTAL PAIUTE MEMBERS, THE SHIVWITS BAND IS THE LARGEST. TWENTY-NINE THOUSAND ACRES OF RED CLIFFS SURROUND A SELF-SUFFICIENT COMMUNITY-- PROVIDING MEMBERS WITH 40 HOMES, AN ON-SITE HEALTH CLINIC, AND A CULTURAL COMMUNITY CENTER. ECONOMIC DEVELOPMENT IS AN ONGOING POLITICAL CHALLENGE FOR THE BAND. IN THE DRY DESERT BASIN, WATER LEASE AGREEMENTS PLAY A CRUCIAL ROLE IN ECONOMIC SURVIVAL. FUTURE PLANS FOR THE SHIVWITS RESERVATION INCLUDE

A GYMNASIUM AND CULTURAL CENTER, A MARKET AND GAS STATION. AT THE HEART OF THE SHIWITS' CONCERN ABOUT THE FUTURE IS THE RAPID DEVELOPMENT OF SURROUNDING WASHINGTON COUNTY, AND ITS IMPACT ON THE PAIUTE NATION'S ANCIENT HISTORY.

GLENN ROGERS, CHAIRMAN, SHIWITS BAND

Development in Washington has just gone wild, and there's so much arch sites that are being disturbed. The problem is is they're on private property, and a lot of these developers 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, and they say, "Well these were Anasazis around here before you--Fremont, and I sit there and I think, well where did we come from? Who were we back then?"

LORA TOM

But when you see things as far as being showcased, whether it's petroglyphs or any type of pottery, it's a shame you can see that on someone's mantel, but yet you don't have the courtesy to extend it to the Tribes, and so I'm hoping that we can one day overcome that.

KARMA GRAYMAN

We need to teach our children that this is who we are, and this is our land, and we need to take care of it, but not right now--we're, you know, sharing it with other people, but we need to all respect it.

TITLE

TWO WORLDS

TRAVIS PARASHONTS

You can have balance in the modern world, the white world, and you can have balance in the Indian world. We walk the fence, and sometimes this fence is made up of all kinds of um obstacles: the Mormon church, religion, culture, tradition, white world, Indian world, white education, Indian education. Where do they fall in at, you know? A lot of them get confused. Where am I in life? Who am I? You know, because we live in a white world, yet we want to be Indian. We want to be Indian but we want all of the things that the white people have, so how do you find the balance?

GLENN ROGERS

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. 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. You can live both ways, for instance, in Southern Utah it's the LDS church—you have to balance it through your culture.

THE RELATIONSHIP BETWEEN THE PAIUTE PEOPLE
AND THE MORMON CHURCH HAS BEEN UNEVEN
FOR MORE THAN SIXTEEN DECADES. IT HAS BEEN
LESS VIOLENT THAN MANY CHAPTERS OF
WESTERN HISTORY. MISSIONARY ZEAL

GENERALLY REPLACED FORCE OF ARMS. BUT HISTORIANS NOTE THAT THE SAME ENDS WERE ARRIVED AT BY DIFFERENT MEANS. THE PAIUTE CULTURE WAS DISSIPATED. TRADITIONAL LAND USE WAS CHOKED OFF. AND THE PAIUTES WERE CHALLENGED TO SURVIVE AROUND A DIFFERENT MANNER OF VIEWING LIFE AND LIVING.

GLENN ROGERS

The pioneers... what they did. I'm still angry. I get angry, but I learn to deal with it. 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, and they're ignorant about your culture, and they don't understand it.

ELEANOR TOM

It has been rough for us, you know... me as a little child living here in the Cedar Band, Cedar City area. I grew up here as a little girl and I was called from a "wagon burner" to a "dirty Indian" to... you know all of that stuff, and so I know the feeling.

TITLE

WE SHALL REMAIN

ELEANOR TOM

We have come a long ways... the Paiute people.

FORREST CUCH

Lora, what does "we shall remain" mean to you?

LORA TOM

We shall remain, and we always will, and we always have, and it's from what I see from the support from what we have in our Tribe as well as the Tribe's in the State of Utah.

TRAVIS PARASHONTS

When you have a Tribe in your own backyard and you don't recognize them, and acknowledge that they're here and that they benefit the community... I think congress and others want to um, either assimilate them or block them out. It hasn't happened in past history, it never has as they've tried to exterminate a lot of the Tribes. We're still here. We'll always be here.

SHANAN MARTINEAU

I don't know what our future holds for us, just like the rest of America. I want to say, "Ya, we'll be here forever and you're not going to take our traditions away" but you got to be realistic about that. Our generation needs to instill in their kids who Paiute is and to make them proud of it. I think they're just not proud of it when they hear it--Paiute. We've been through slavery and the Mormons accusing us of a lot of stuff, and a lot of our ancestors have died and our lands were taken away from us, but we're survivors, and I think that we'll be here a long time.

CLARENCE JOHN

Sings round dance song.

The end.

Clips revealed during credits:

LORA TOM

You'd be surprised how many people call our office and want to see some of the... some of our folks dressed up in our regalia. They believe that we do that every day, but I come to work in clothes that I wear today.

ALEXIS ORTEGA

A lot of them think that we're nothing but drunks and that we're probably just not even going to graduate and go just be drunks and do nothing with our lives, but being here we've learned a lot... like I may not live on the "Res" but I know that we're all the same, that we have moms and dads... we don't have a lot of people, like we do not live in teepees, we live in houses, we have running water. It's like we're the same just like everybody else... we're just from different cultures, and I am proud of who I am and I'm proud to be Paiute.

TO LEARN MORE ABOUT THE PAIUTE INDIAN TRIBE OF UTAH, GO ONLINE AT KUED.ORG.

WE SHALL REMAIN: A NATIVE HISTORY OF UTAH, IS MADE POSSIBLE BY THE GEORGE S. AND DOLORES DORE ECCLES FOUNDATION, WILLIAM M. & KERRY ARMSTRONG, WGBH, THE R. HAROLD BURTON FOUNDATION, THE LAWRENCE T. DEE-JANET T. DEE FOUNDATION, AND THE CONTRIBUTING MEMBERS OF KUED, THANK YOU.

