

**Southern Paiute Consortium
Educational Outreach Project**

Prepared for
Ruth Lambert
Grand Canyon Monitoring and Research Center

Prepared by
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Southern Paiute Consortium

September 20, 2001

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The Southern Paiute Consortium Educational Outreach Project has operated for one year from July 2000 – June 2001. This report evaluates the project and the Coordinator and provides recommendations for the future.

Evaluation

During its first year, the project has helped people learn about their Paiute way of life and brought people together to realize how much knowledge is still out there. We also have learned that many people don't know where they came from or who they are as Paiutes. We realize we have a lot of work to do.

During this year, we did formal presentations and hands-on workshops and also had many meetings and discussions with people about our project. Some of our presentations lasted a few hours and others lasted three days. The groups consisted of children, teens, adults, and elderly ranging in size from 10 to 250 people. The project staff set some of the presentations up while schools and community groups requested others.

This project requires patience and depends on lots of people besides just the Coordinator. A very important part of this project is being flexible to meet the needs of the particular groups. For example, some of the presentations were to tribal members who live on reservations and have grown up hearing about the Colorado River and plants that live there. Others were to tribal members who have lived in cities and who were eager to learn about the Paiutes and ethnobotany. Some presentations were given to members of other tribes and others to non-Indians at schools and universities.

When someone asks for a program, the Coordinator or Director talks with the group leader to find out what they want, the age of the audience, and when is the best time for the program. Whenever possible, the Coordinator and Director involve elders and other tribal members in discussions of the program and how information will be presented. This has worked very well to bring more people into the program

To do this job, the Coordinator has had to learn many things. First, I must know Paiute culture. My parents taught me a lot, but then as an adult I decided I did not want to have anything to do with teaching about our culture. When this project was being thought about, the Director slowly brought me in to help with the monitoring program and learn what it was about. My first river trip in 1997 changed my views about teaching culture. When the Outreach Coordinator position was created, I did not know what I was getting into, but I was willing to try. Since I've been in this program, I've learned to communicate with people and know that our Paiute culture is very important, not just to me but to the youth and how much they need to know about the Paiutes. I've also learned that there is a certain time to do things and a certain time not to and are learning to keep some things confidential.

To do this job, I have to be knowledgeable and know where to find the information or whom to go to if I don't know. Because of my parents and how much my father and mother were involved in Paiute culture and making sure that we knew who we were, other people have been willing to

help me out. I work closely with the Director and from there, we go to an elderly person. They give us advice or what to do. Another thing my parents taught me was that sometimes we need to work with people who are not members of our tribe. That has made it easier for me to work with scientists like our consulting botanist. We have Indian people who are knowledgeable about plants, and our botanist relates that information to the scientific terms and descriptions. We have to work with non-Indian scientists because we have a small tribe and we have no students who are interested in botany right now.

Another important part of my job is learning when and how to share information, especially with non-Indians. This is challenging because of a long history of discrimination against Paiute people. Our presentation to the students at Fredonia Elementary was very informative for us because we learned that our neighbors who live 12 miles away did not know about us. They asked us questions about the reservation and told me about some of the things that their family has found while hiking. We realize that we have a lot of work to do, but that we cannot push too fast.

They have also asked about me and what kind of education I have received and where. An if I have always lived on the reservation.

Another thing that I am learning is to present information differently to each age group and to the different area bands of the Southern Paiute Nation. For example, preschoolers have short attention spans so we had to get finished in 30 minutes and had to make it fun for them. When we are working with Paiute kids who have lived in areas where they're able to get everything like television, videos, games, and CDs, we find that our presentations is often the first time they have heard this information, and we have lots of hands on activities for them to try. We put the students in small groups and had them rotate among different activities so they could get lots of one-on-one to talk with us and ask questions.

What makes this possible is to take the older kids down the Colorado River so they can see what is there, know our people were once there, and how they can survive. They tell stories to their families and to the younger ones to help get other people interested in this program. That relates back to everything we teach them about plants and their culture and then helps us to get the students who are interested to be the ones to go on the next river trips. The whole process rotates because it helps us see that we need more people who are interested in plants and are going to be willing to stand up and say hey, quit taking this away from us. It helps the young people relate to who they are.

Our work in this project has shown us that this is just the tip of the iceberg, a flower that is growing. We have started to plant some seeds, and they are already beginning to sprout. For example, the Paiute Indian Tribe of Utah has realized that they need a cultural resource specialist on their staff. During the past year, the communication with other bands has shown all of us that there is a lot of knowledge out there and people are willing to help you do what you can.

Recommendations

This program needs to continue and needs support. As people find out about the program, they are calling and wanting our help. To make sure that we can do what is needed, we recommend these things:

1. Continue to teach about ethnobotany and use this to get people interested in learning more about Paiute culture.
2. Expand to include more information about where Paiutes came from and how and why Paiute people are related to the Colorado River.
3. Have more activities like workshops where people learn from each other and use their hands.
4. Find ways to work with the non-Indian communities and schools where Paiutes live.
5. Improve Coordinator's skills in working with the databases and preparing project materials.

NENWU

The Southern Paiute Consortium Outreach and Education Program for youth and adults

These programs are designed for Southern Paiute Bands, school groups, scout troops, and other community organizations within the Arizona Strip, southern Utah, and southern Nevada with an interest in Southern Paiute culture. They are offered at no cost under a grant from the Grand Canyon Monitoring & Research Center. To request a presentation to your group, complete the following and mail or fax it to:

Ila Bullets, Outreach Coordinator
Kaibab Band of Paiute Indians, HC 65 Box 2, Pipe Spring, AZ 86022
520-643-7260 (fax)

Your request will be answered within two weeks.

Name of Group: _____ # in group: _____ Contact person: _____

Address: _____

Phone Number: _____ Fax number: _____

I. Select one of the following programs for your group:

____ 1. The Colorado River in Southern Paiute Culture

This presentation is designed for older students (grades 5 and up) and adults. It describes the features of the Grand Canyon that are important to Paiute people, such as paints, rock art, landscapes, plants, and how these are related to each other. It also describes how and why this information was collected during the preparation of the Environmental Impact Statement for Glen Canyon Dam.

____ 2. Southern Paiute Ethnobotany

This presentation can be adapted for all ages. It includes information about plants that have been and still are important in Southern Paiute culture. It also describes how plants are cared for, harvested, and used for basket making and as food sources.

____ 3. An Introduction to Southern Paiute Culture

This presentation can be adapted for all ages. It describes the homeland of the Southern Paiute people and how they live within this land with information about political organization, traditional and modern homes, food production, and other lifeways. Native American sovereignty is discussed with older students.

II. Mark the age that best describes your group:

____ Grade K-1 (ages 5-7) ____ Grade 2-4 (ages 7-10) ____ Grade 5-8 (ages 10-13)
____ Grade 9-12 (ages 14-18) ____ College group ____ Other adult

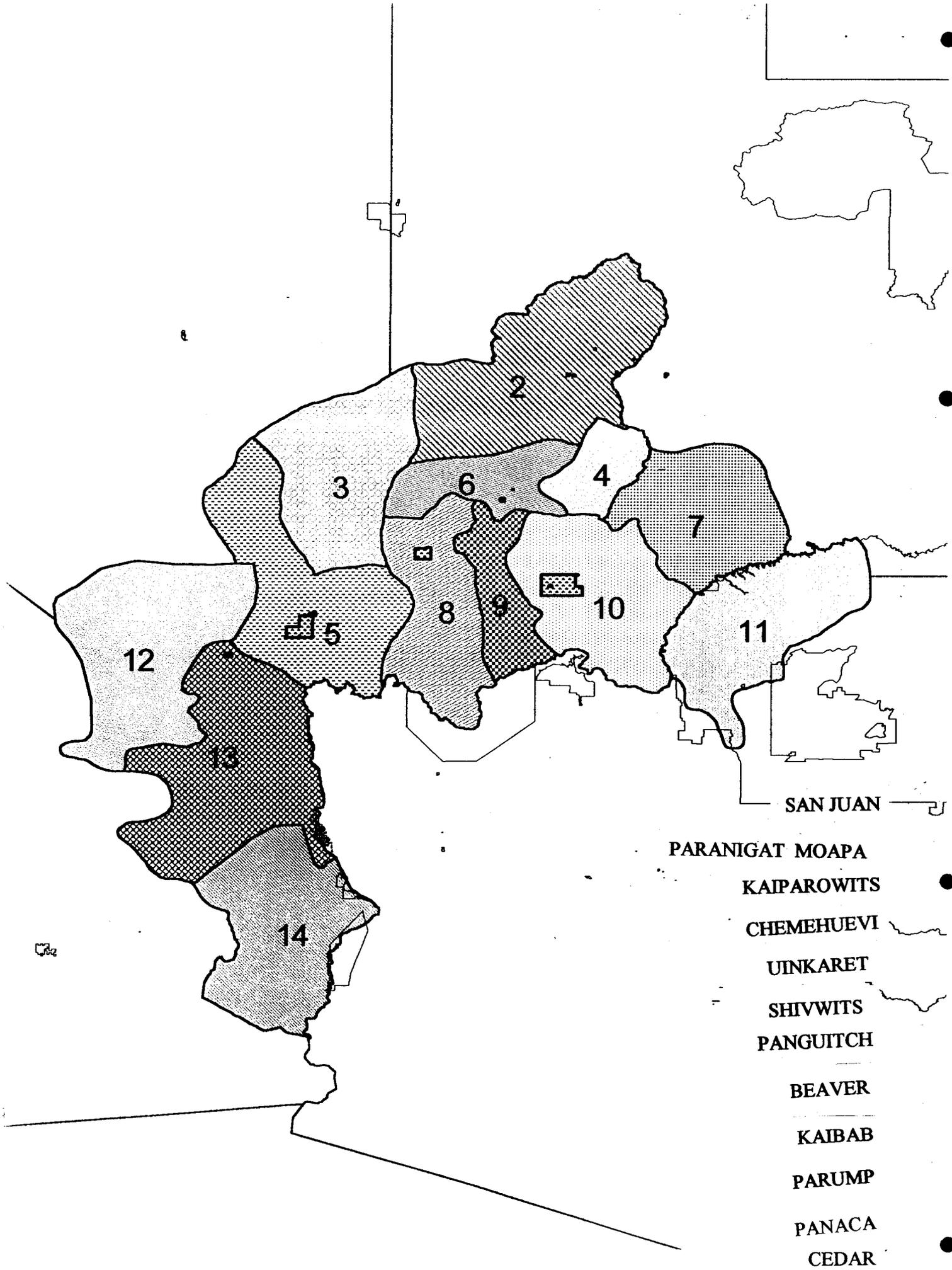
III. Select one of the two types of presentation

____ One hour slide presentation and demonstration (leader can provide follow-up activities for group)
____ Two hour presentation with hands-on activities

IV. Presenters are available on Wednesdays and Fridays between 8 am and 5 pm. Special arrangements for other days can sometimes be accommodated. List three preferred dates and times (e.g., 12/4/99, 1-2 pm)..

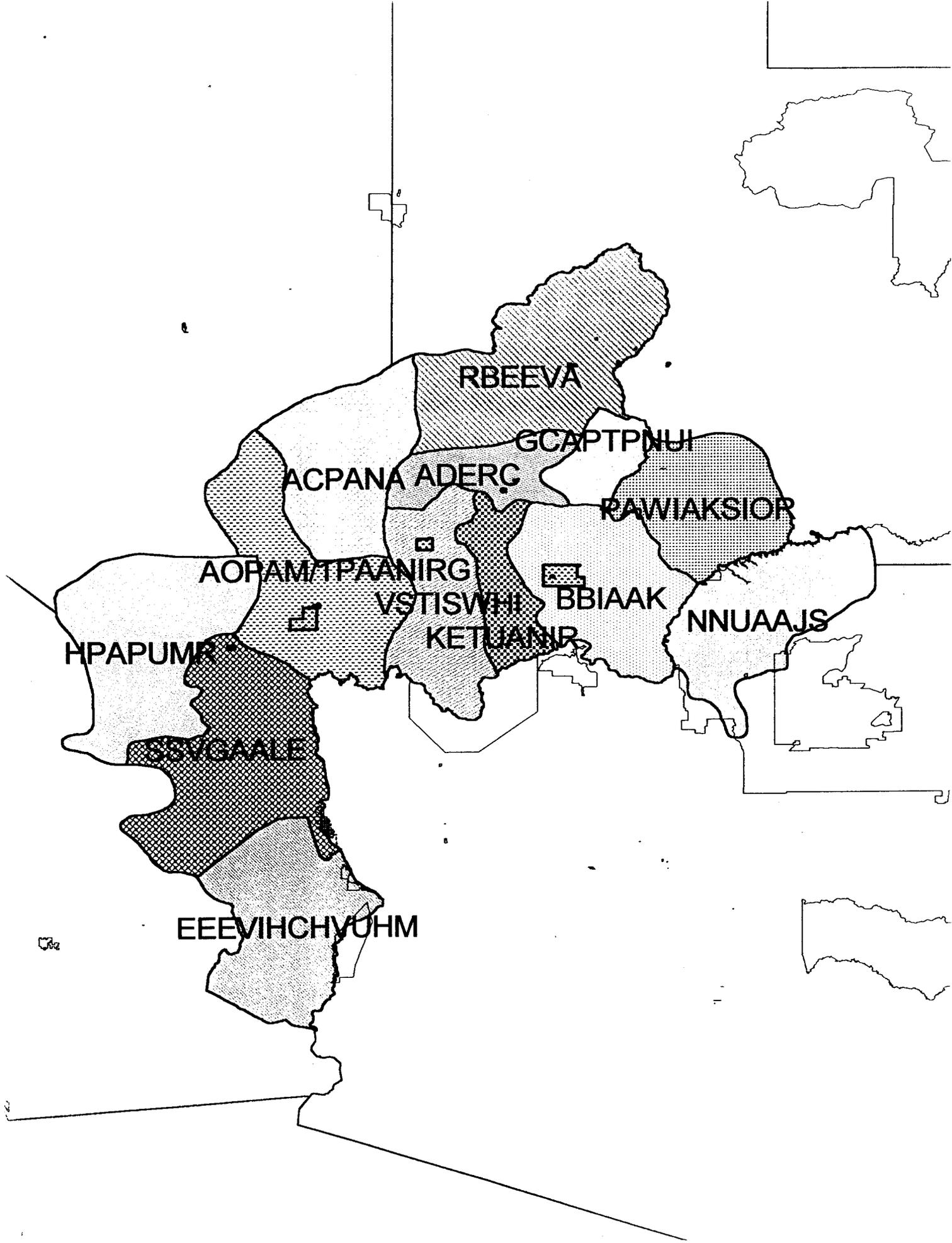
*Please note that teachers and/or group leaders *must* remain with the group throughout all presentations.*

(for office use only) Presentation confirmed for: _____ Notified by _____ phone _____ fax



SAN JUAN

- PARANIGAT MOAPA
- KAIPAROWITS
- CHEMEHUEVI
- UINKARET
- SHIVWITS
- PANGUITCH
- BEAVER
- KAIBAB
- PARUMP
- PANACA
- CEDAR



RBEEVA

GCAPTNUI

ACPANA ADERÇ

RAVIAKSIOR

AOPAM/TPAANIRG

VSTISWHI

BBIAAK

NNAAJS

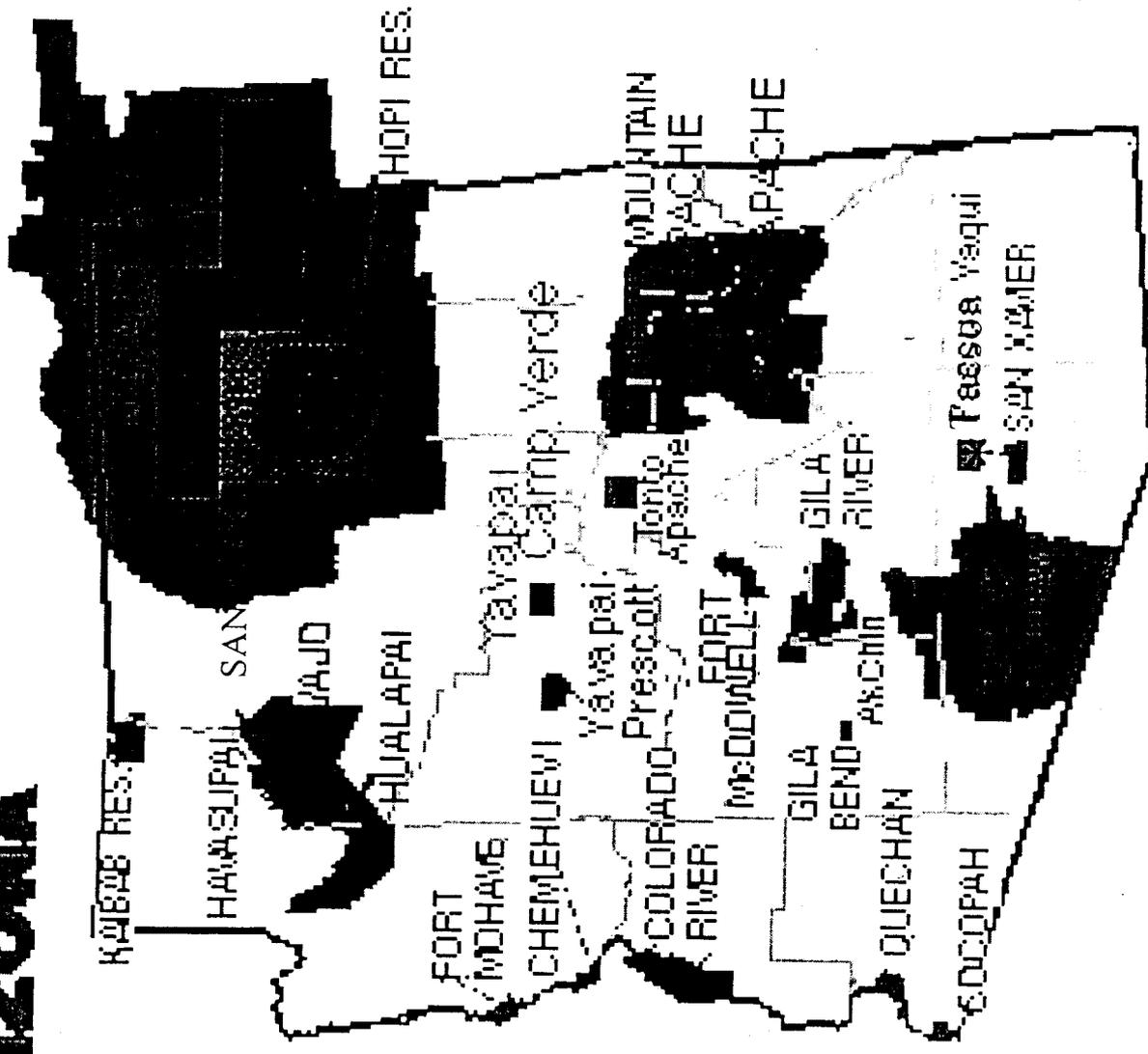
HPAPUMR

KETJANR

SYGALE

EEEVIHCHYUHM

ARIZONA

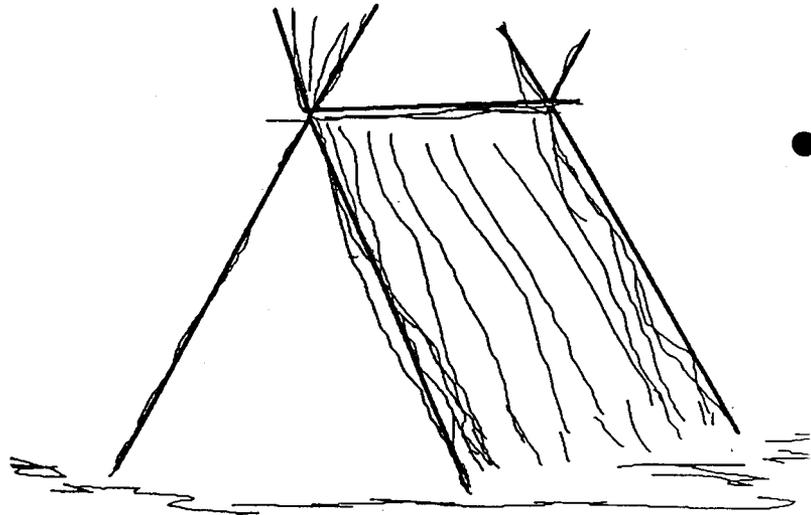
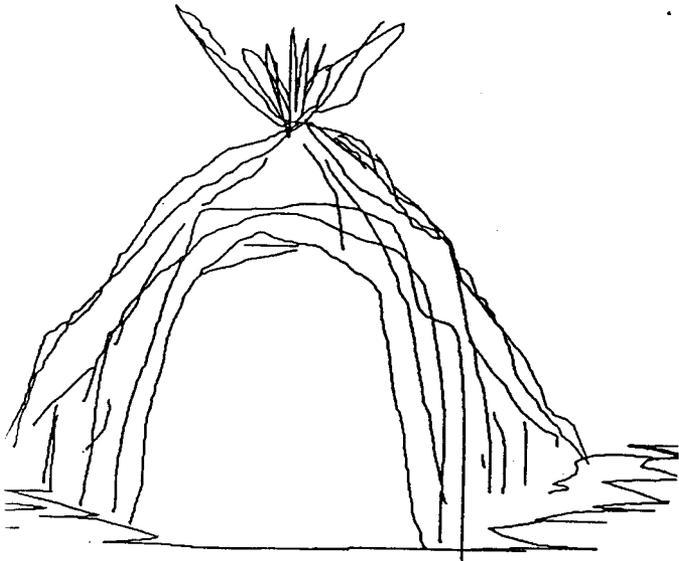


SOUTHERN PAIUTE HOMES

Unscramble words to label summer and winter homes, then color.

U M R E M S

R N T W I E



MODERN SOUTHERN PAIUTE HOME



Echosystem the complex of an ecological community and it's enviroment functioning as a unit and in nature.

Riparian relating to a bank of a stream, river or lake.

Tributaries flowing into a larger stream or a lake.

Protocols the original draft or record , a preliminary memorandum of diplomatic negotiation

Monitoring to watch, check, or observe for a special purpose

Attributes to explain as to cause or origin

Physical of or relating to nature or the laws of nature

Biological the life processes of an organism or group

Relict a remaing trace

Transition passage from one state, place, stage, or subject to another

Intermittent coming and going at intervals recurrent, periodic, alternate

Theoretical relating to or having the character of theory, existing only in theory.

Theory abstract thought, the general principles of a subject, a plausible or scientifically acceptable general principle offered to explain observed facts.

Eddy whirlpool

Synthesis the combination of parts or elements into a whole,

Sand bar a ridge of sand formed in water by tides or currents

Terrestrial of or relating to the earth or its inhabitants. Living or growing on land.

Monitored to watch, check, or observe for a special purpose.



IMATION

CD-R 1x-12x Compatible 700MB/80MIN

CD Recordable
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CD Registrabile

CD Grabable
CD Gravável

SPL Plant
Reference Guide
(Public)

Kaibab Band of Paiute Indians



99-8040-2300

September 24, 2001

Ruth Lambert
Grand Canyon Research Monitoring Center
2255 N. Gemini Dr.
Flagstaff, Arizona 86001

Ruth,

Here is the final report, I've tried to summarize the end of the year. Again this year I have done a lot, but wish I will be able to do more.

Thank you for all the support.

Ila Bullets
Outreach Coordinator

Grand Canyon Monitoring
and Research Center

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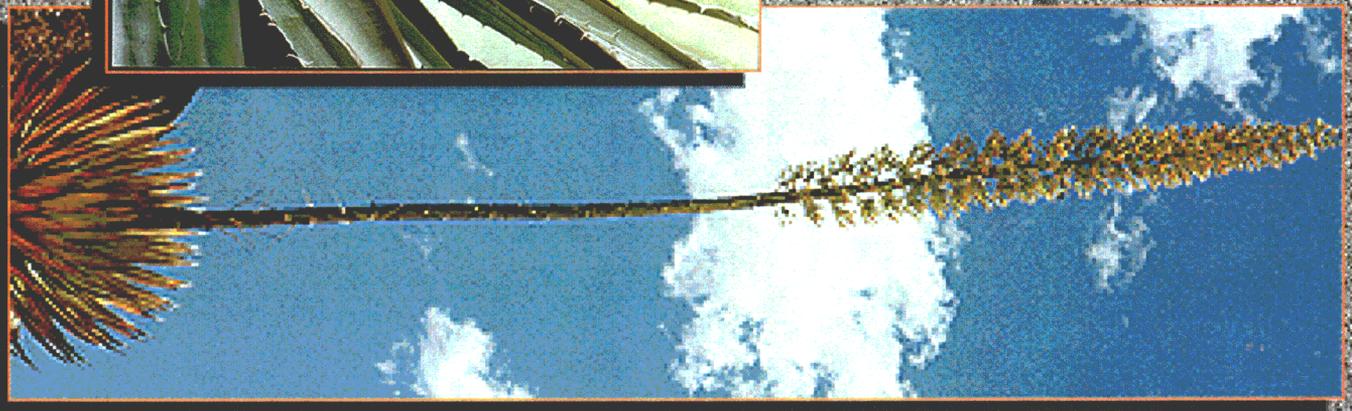


Uaahu

Acacia greggii

Catclaw acacia

Catclaw Acacia is a food and construction plant. The seeds, which have a sweet and sour taste, were eaten. Catclaw acacia was also used in landscaping as a dog deterrent.



◦ *Kaiva usiv*

◦ *Agave utahensis* var. *kaibabensis*

◦ Kaibab agave

◦ The *Kaiva usiv* was at one time a main food source for Southern Paiute people. Paiute traveled to the Grand Canyon to harvest and plant. *Kaiva usiv* is still used today.



◌ **Yaant**

◌ ***Agave utahensis* var. *utahensis***

◌ **Utah agave**

Like the *Kaiva usiv*, the *Yaant* is a traditional food for Southern Paiute people. It is still used for food, fiber, construction, and shampoo.



◡ Ketsiav, Tempisangwavi,
Tumpisangwaw

◡ *Ambrosia dumosa*

◡ **White bursage**

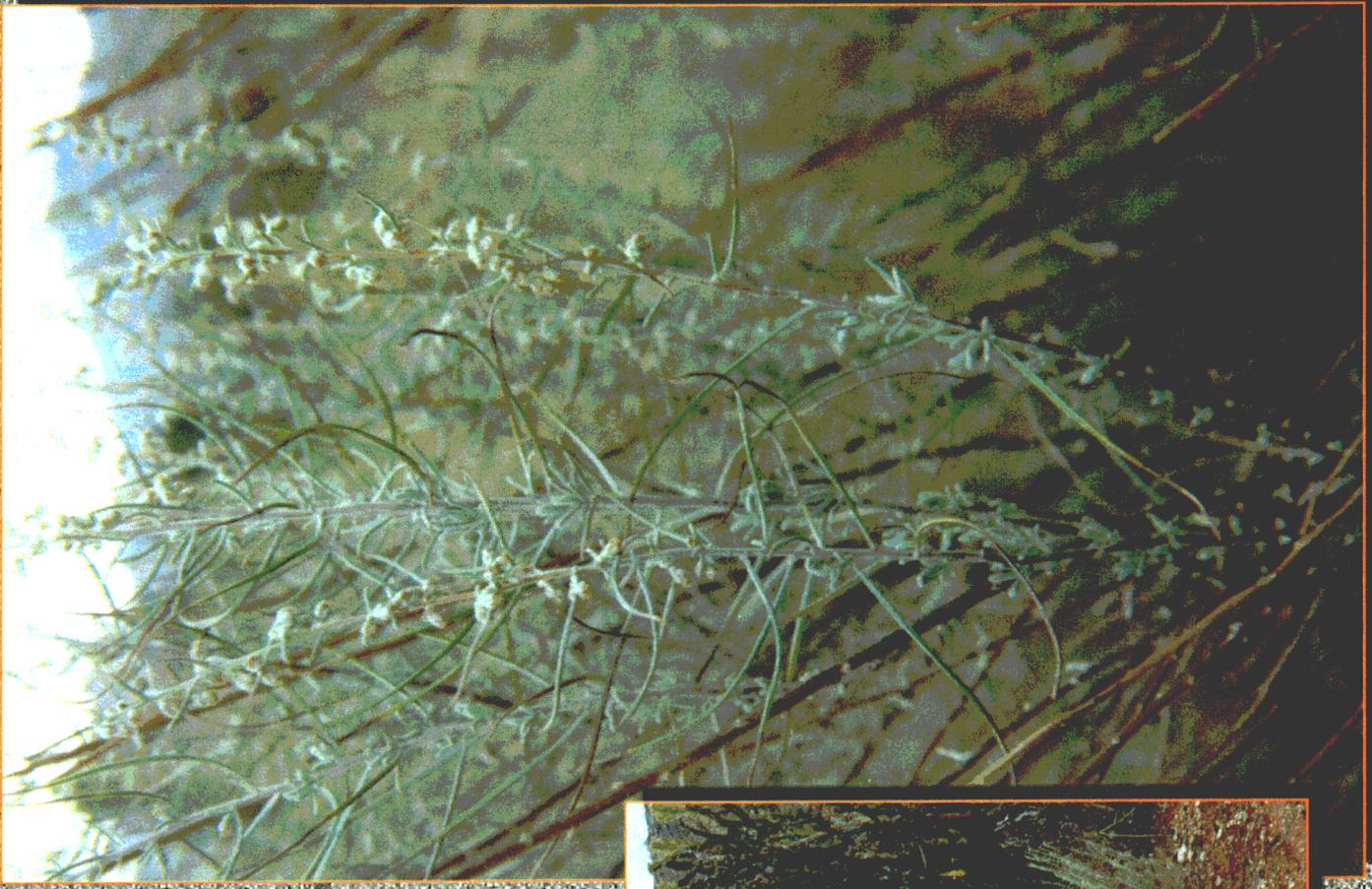
Tempisangwaw, "rock sage" is a traditional medicine plant that is still used today.

• **Chumav**

• ***Artemisia filifolia***

• **Sand sagebrush**

The stems Chumav were used for fuel.



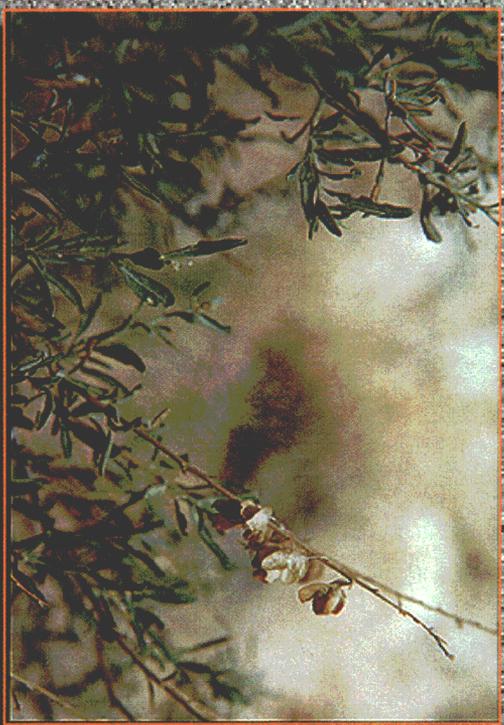


☾ **Sikumpe, tono**

☾ *Atriplex canescens*

☾ **Four-wing saltbrush**

The wood is broken off when dry and used as needed for fuel. The plant is still used today.





☪ **Kanave,**

Koauw kanav

☪ *Baccharis salicifolia*

☪ **Seepwillow**

Kanave, Koauw kanav (Seepwillow) is a traditional Southern Paiute plant that is still used ceremonially and in the construction of cradleboard frames and game sticks. The leaves of the plant are dried for use as tobacco. Seepwillow is a strong bush that becomes stronger with age. The plant's stems were woven into the frames of Paiute houses. The stems are let dry for a couple of years before being used as game sticks. The plant is still used today.

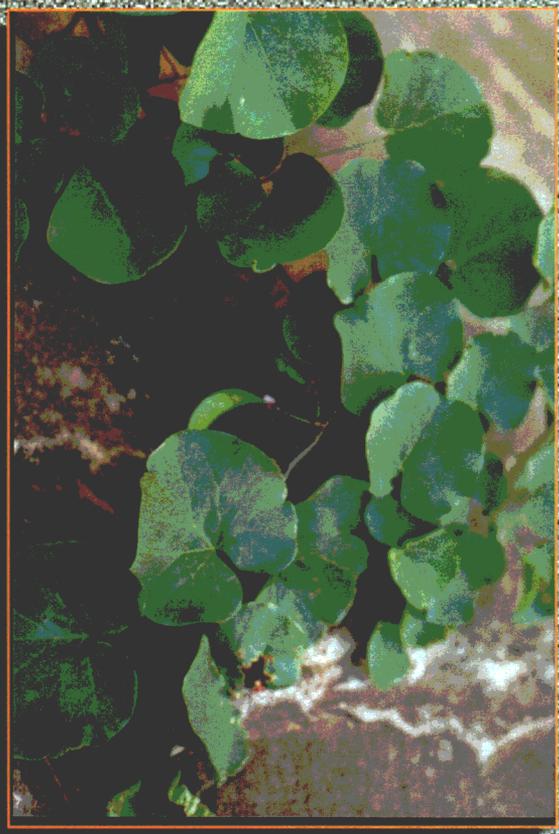


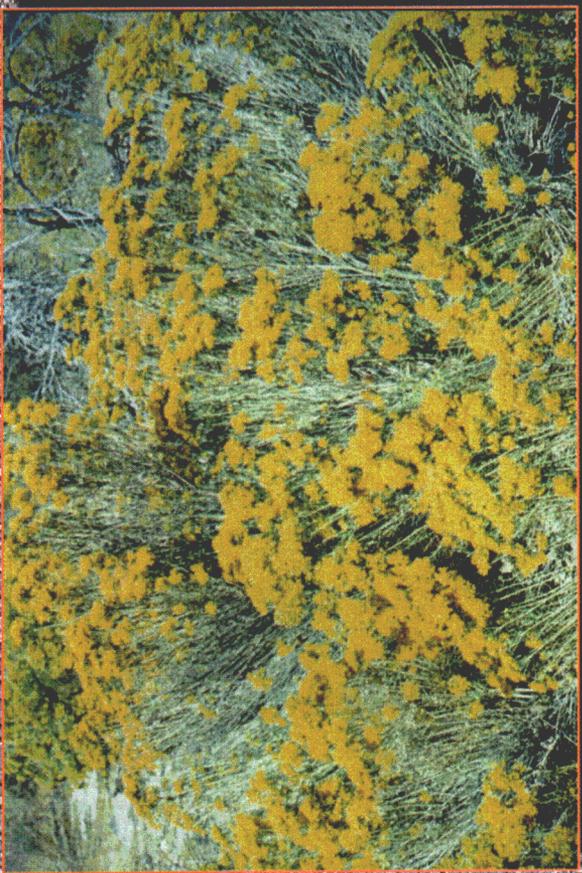
Mausi

Cercis occidentalis var.
orbiculata

California redbud

Mausi was used to make the highest quality bows. Today, bows are made from this plant to teach young people about the traditional practices of the Southern Paiute people.





☪ **Sikumpe**

☪ **Chrysothamnus**

nauseus

☪ **Rubber rabbitbrush**

Sikumpe, or rabbitbrush, is a traditional Southern Paiute plant used for construction and for fuel.



Manavip

Cirsium sp.

Pink thistle

This botanically undescribed species of manavip is a medicinal plant.



- Momop, mainowip, momonp
- *Datura meteloides* (= *D. wrightii*)
- Sacred datura, jimsonweed

Momop, is a traditional medicinal plant.



⌒
⌒
⌒
Aku'u, ku'u

Descurainia pinnata

Yellow tansy mustard

Aku'u was a main source of food for Southern
Paites.





◡ **Sakwapi**

◡ ***Dyssodia pentachaeta (D. thurberi)***

◡ **Fetid marigold**

Sakwapi is a medicinal plant that.



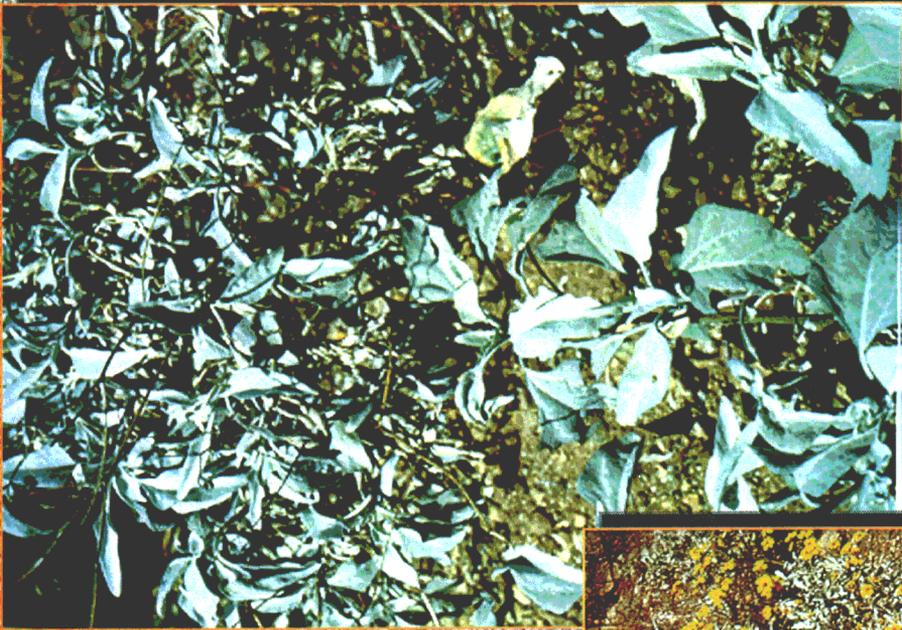
Chuamanav, i'mamanavi

Echinocereus triglochidiatus

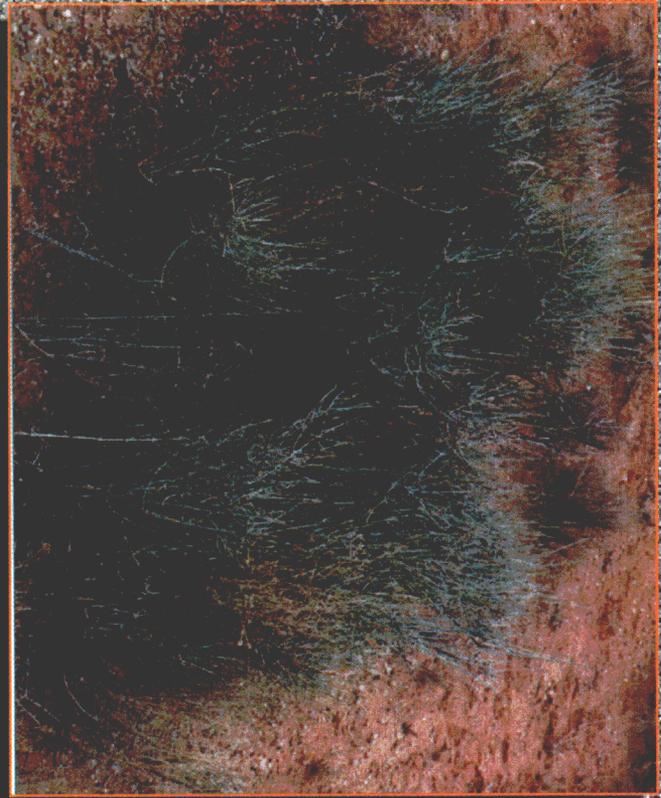
Clarecup cactus

Chuamanav is a traditional medicinal plant.





- Sana'ich, Tuwich
- *Encelia farinosa*
- White brittlebush
- Sana'ich is a medicinal plant.



☾ **Tup**
☾ *Ephedra nevadensis*
☾ **Nevada Indian tea**
The dried stems are boiled, and can be stored for year-round use. The plant is still used today





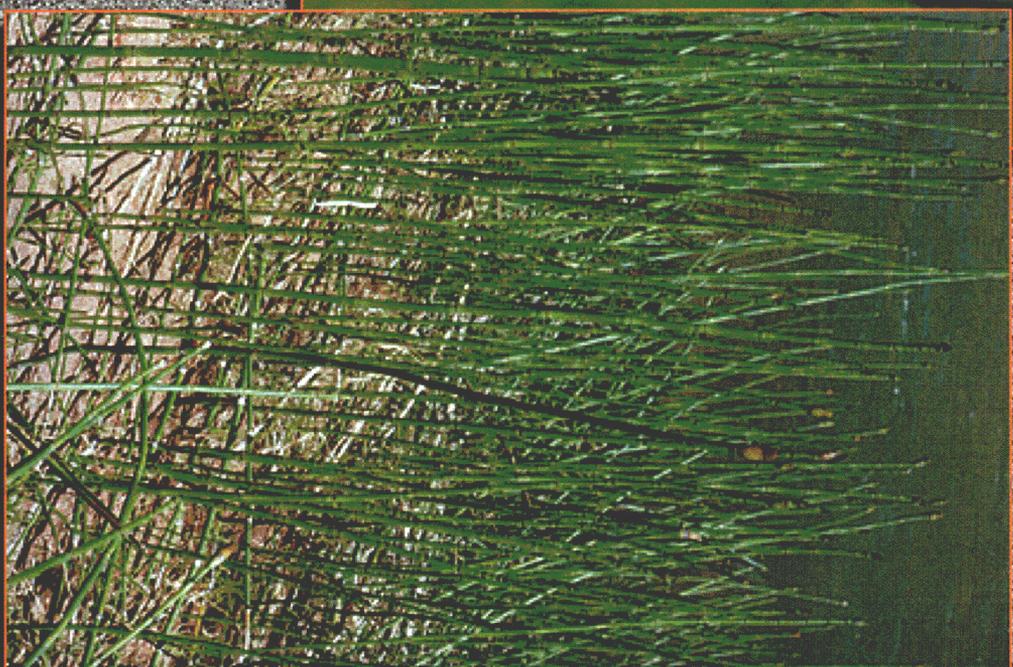
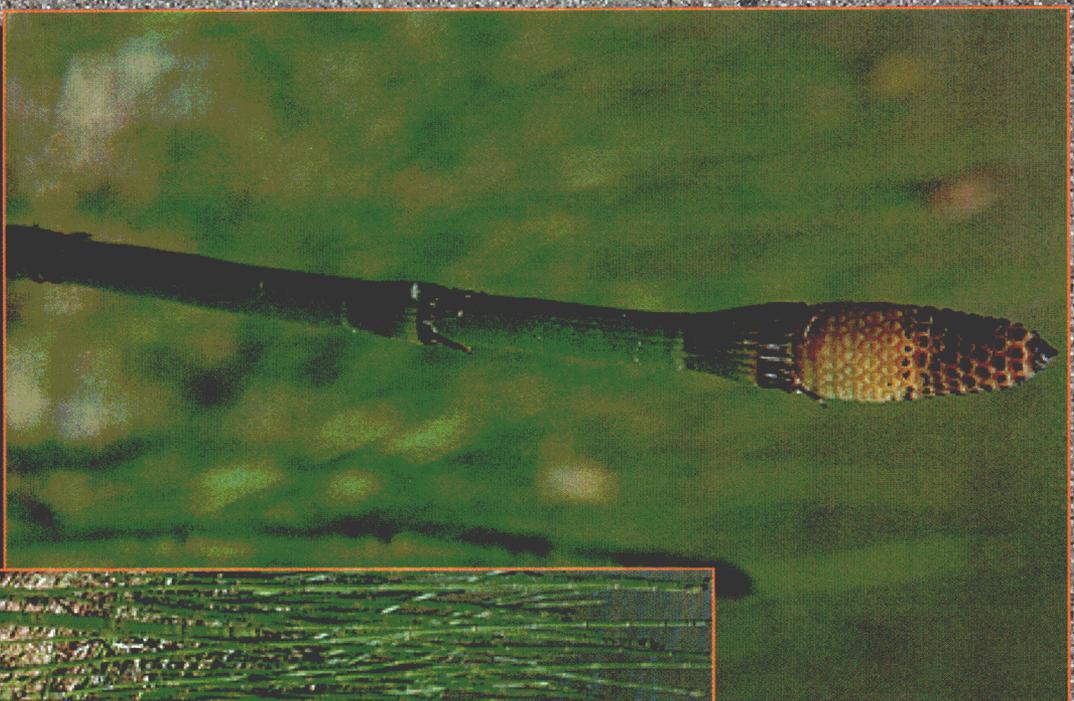
Yatup, tutup

Ephedra torreyana

Torrey Indian tea

Tu'tup is a well-known medicinal tea among the Southern Paiute people.





- ☾ **Paxwaw,**
Sakwa'ivi,
Sakwa'ivip
- ☾ *Equisetum*
laevigatum
- ☾ **Smooth scouring**
rush
Sakwa-i'vi-p is an important medicinal plant.



Muup

Fallugia paradoxa

Apache plume

The long straight stems of **muup** are still used to make arrows for hunting rabbits. The plant is managed by annual burning, which encourages new, straight young shoots.



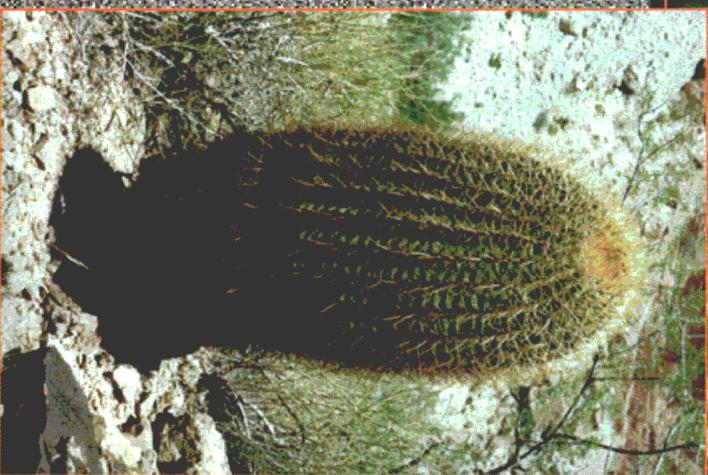
☞ Tase, Tash, Manav

☞ Avatu tash

☞ *Ferocactus acanthodes*

☞ **California barrel cactus**

The pulpy pads of tase, **manav** are used as an emergency source of food and water, particularly for people lost in the desert or when water is in short supply. The tase can grow to about three feet tall and provide water for five or six people. Today, the pads are also cooked in an oven.





Yainup, waarump

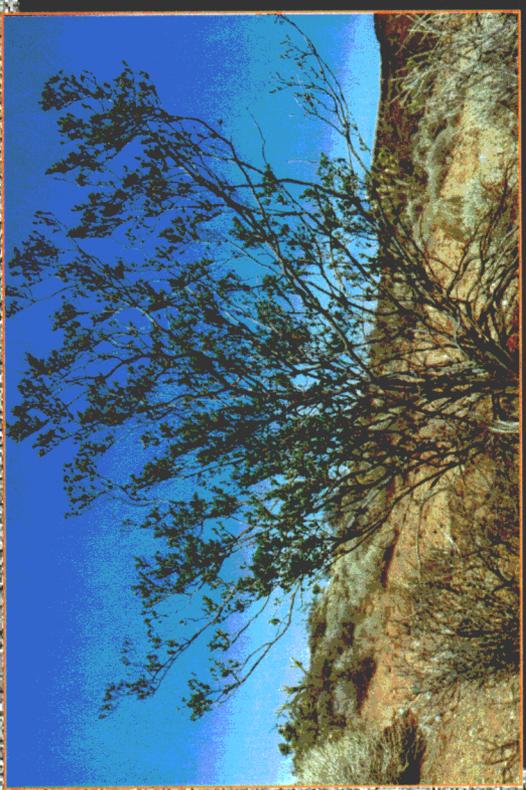
Gutierrezia microcephala

Three-leaf snakeweed, Matchweed

Waarump, yainup is so named because it is used to start fires.



- ☞ **Pauv**
- ☞ *Juncus acutus* var. *sphaerocarpus*
- ☞ **Spiny rush**
- ☞ Pauv is an important plant for basket making.



Yatump

Larrea tridentata

Creosote bush, Greasewood

Yatump, as it is commonly referred to by Indian people, is a traditional Southern Paiute medicinal plant used for a variety of medicinal purposes.



Pa'up, Pa'uv, U'up
Lycium andersonii
Wolfberry
Pa'up, u'upwivi is a traditional Southern Paiute food plant that continues to be used today.



U'up

Lycium fremontii

Fremont wolfberry

The berries of this species of u'up are eaten and can be harvested by hand.





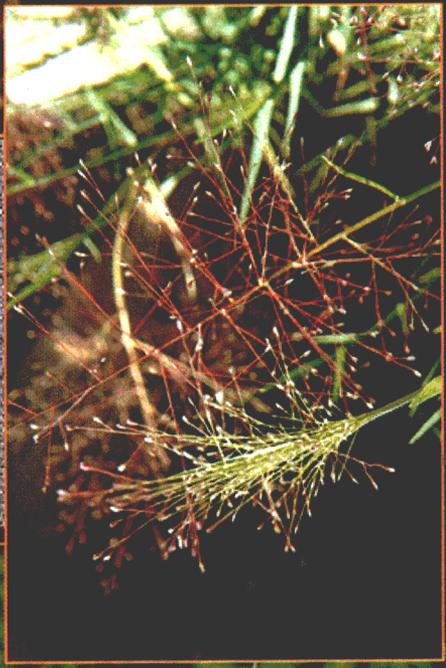
☾ Tukwivi, tuwkvi, toxo'owatsiv

☾ *Mirabilis multiflora*

☾ Colorado four-o'clock

☾ Tukwivi is a medicinal plant



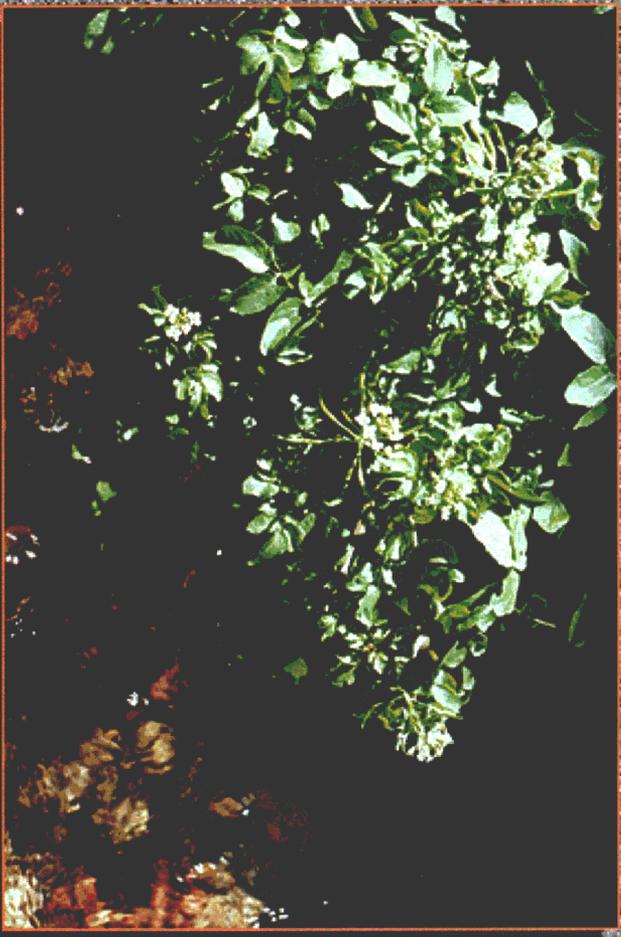


Wichavi ma'ap

Muhlenbergia asperifolia

Scratch grass

Wichavi ma'ap is a medicinal plant that was traditionally used by Paiute people.



☪ **Pamav, paenaxenamar**

☪ ***Nasturtium officinale***

☪ **Watercress**

☪ Pamav; paenaxenamar, ("plant that grows in the water") is a traditional food plant.



- **Ko'api, Nengweko'ap**
- ***Nicotiana trigonophylla***
- **Desert tobacco**

◦ Ko'api is a traditional ceremonial plant that is still used today.





◦ **Ata wiisiv**

◦ ***Nolina microcarpa***

◦ **Beargrass**

◦ The long leaves of **ata wiisiv** are used in the construction of large burden baskets, straw hats, sandals, mats and seed beaters.





• Sixo'

• *Oenothera pallida*

• **Pale evening primrose**

• Sixo' is found at Kaibab, although it is becoming increasingly hard to find. The nut-like seeds and flowers are used for food.

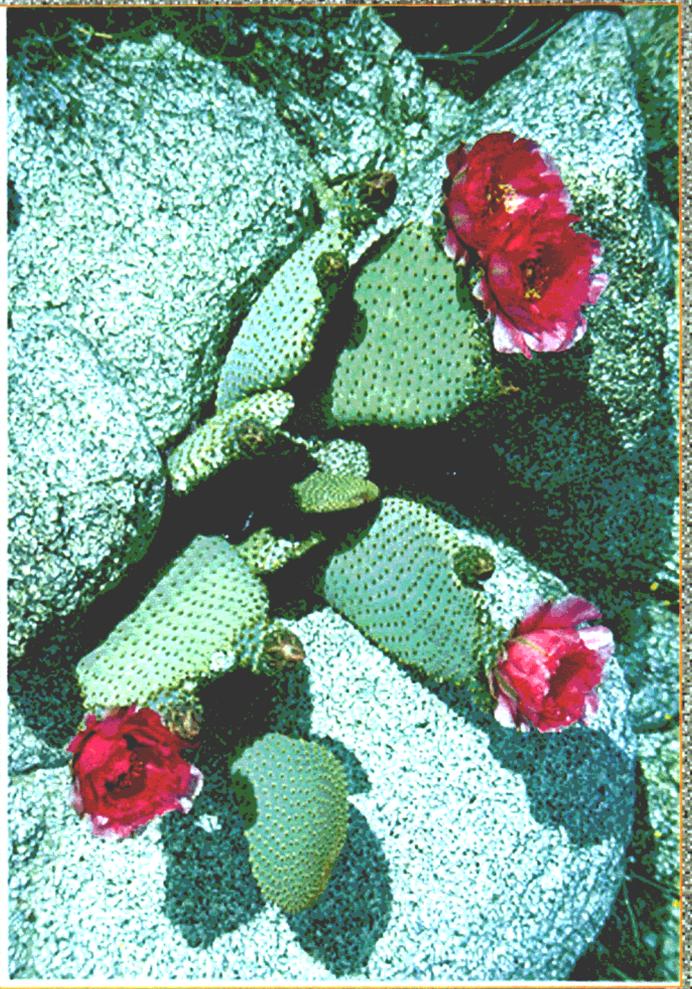


Manav

Opuntia basilaris

Beavertail cactus

The manav is a food plant.





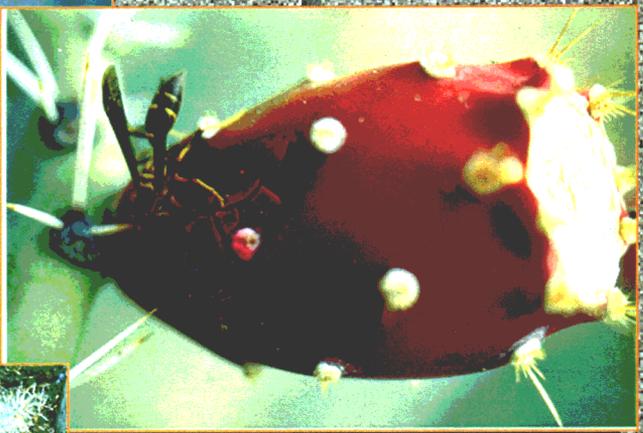
Yuavip

Opuntia erinacea

Grizzlybear cactus

Yuavip is a traditional food plant that is still used by Southern Paiute people.





Manav

Opuntia phaeacantha

Engelmann prickly pear

This species of **manav** is a traditional food plant that is widely used in the spring.



Wa'iv

Oryzopsis hymenoides

Indian ricegrass

Wa'iv is a traditional Southern Paiute food plant.



☐ **Paxamp**

☐ *Phragmites australis*

☐ **Giant common reed**

☐ The stems and leaves of the **paxamp** are used for shade, making windbreaks and other structures.



☾ **Soovip**

☾ ***Populus fremontii***

☾ **Fremont cottonwood**

☾ Sovip is a tree that is used for a wide variety of secular and sacred purposes.

Opimp, opimpe

Prosopis glandulosa var.
torreyana

Torrey mesquite

Opimp is a food and fuel plant.



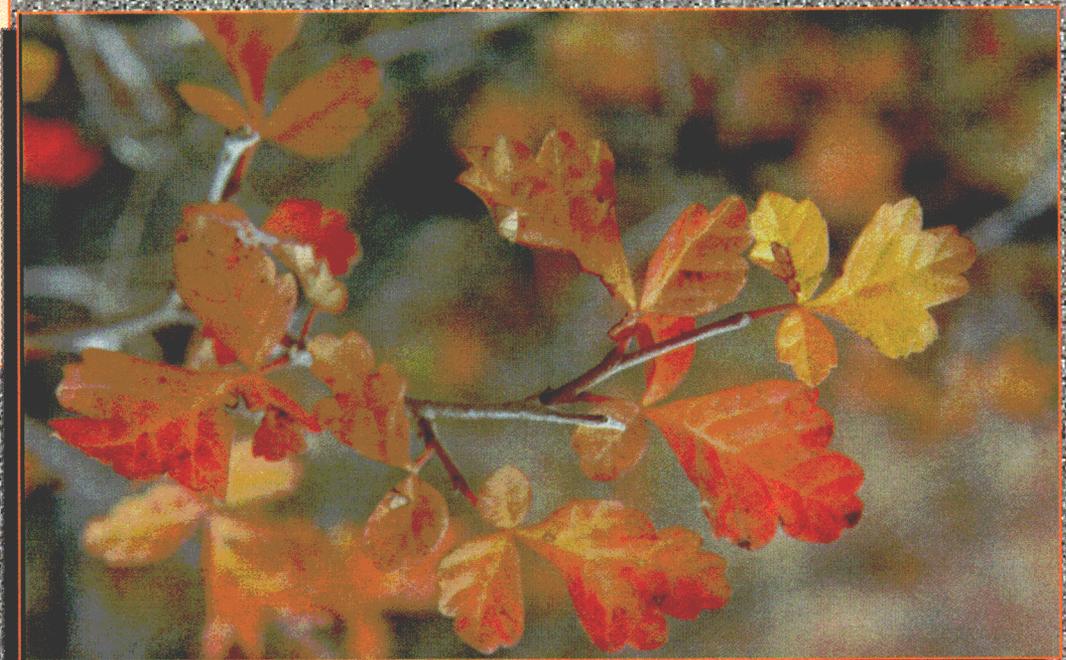


☪ Suuv

☪ *Rhus trilobata* var. *simplicifolia*

☪ Squaw bush

☪ This variety of suuv serves a variety of purposes.



☾ Su'uv, Shuuvī

☾ *Rhus trilobata* var, *trilobata*

☾ Squawbush

☾ Like *R. trilobata* var. *simplificifolia* (su'uv), this variety of su'uv is used for basketmaking and food.



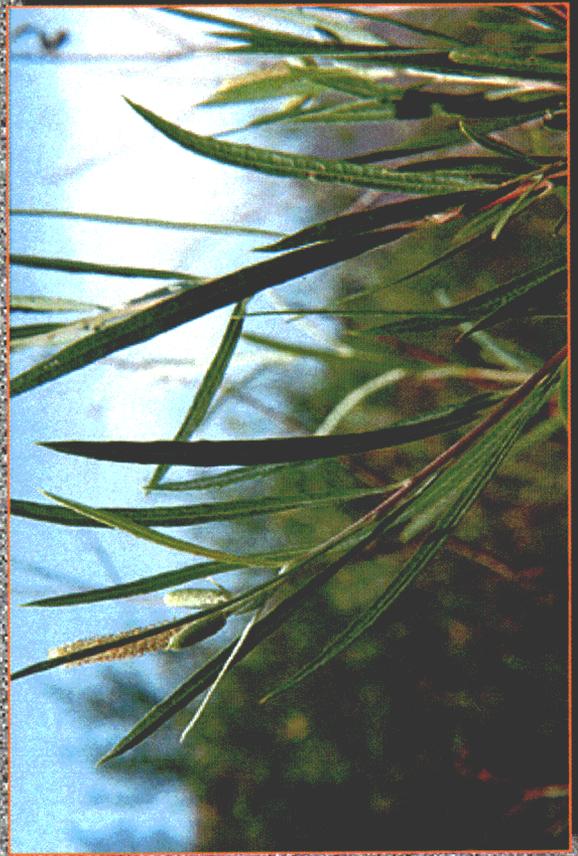


Kanav

Salix exigua

Coyote willow

Kanav is used to teach younger generations about traditional plant use and basketmaking. Harvesting techniques serve the management function of pruning, which fosters fresh new growth of the plant for continued use.



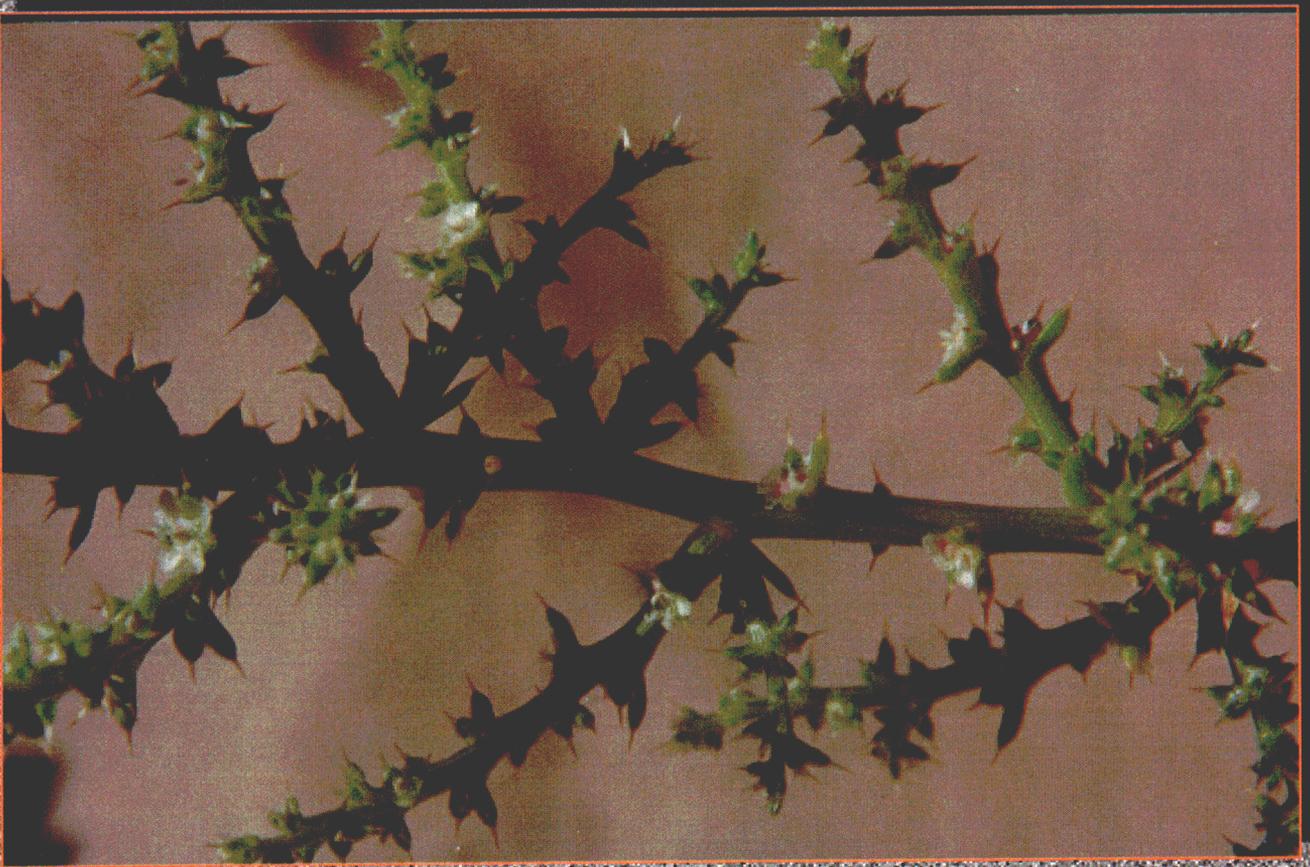


Paakanav

Salix gooddingii

Goodding willow

This species of paakanav is used much like coyote willow. Young shoots and branches are used for making baskets, cradleboards, corrals, and shade houses. Dead wood is used for fuel. Harvesting techniques serve the management function of pruning, which fosters fresh new growth of the plant for continued use.

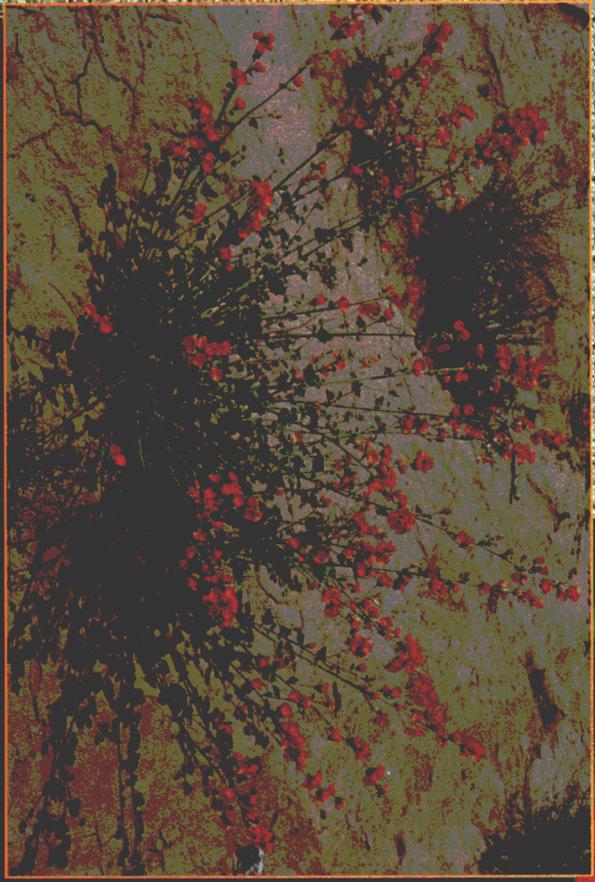


◦ **Manavip, manav**

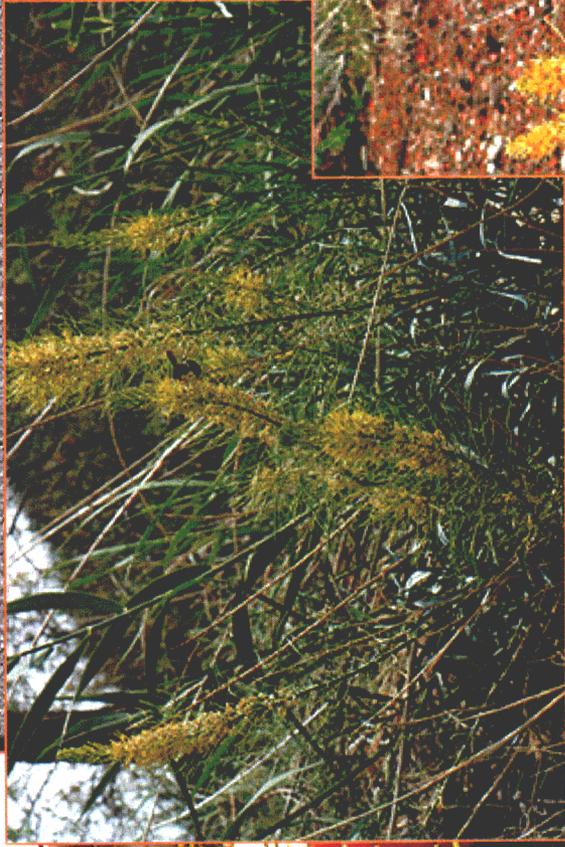
◦ ***Salsola iberica***

◦ **Russian thistle, thumbleweed**

◦ The young shoots of manavip are used for food.



☾ Kupinav, Tupwiv
☾ *Sphaeralcea ambigua*
☾ Desert globemallow
☾ The flower buds of Kupinav were used as food.

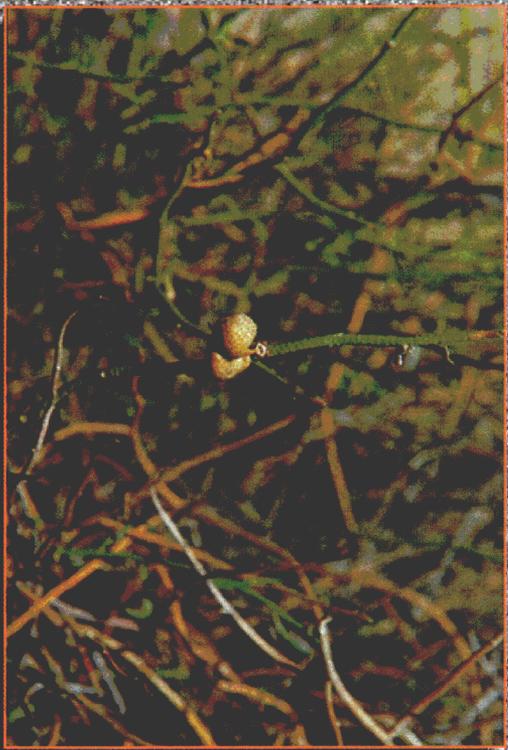


◦ **Tamar, Chemar**

◦ *Stanleya pinnata*

◦ **Prince's plume, Indian spinach**

◦ The fresh green leaves of **tamar** are eaten as salad greens or boiled as a spinach. The leaves are harvested in spring and can be stored for use throughout the year.



☾ **Kaiya sixwana**

☾ ***Thammosma montana***

☾ **Turpentine broom**

☾ Kaiya sixwana is used as a medicine and deodorizer.

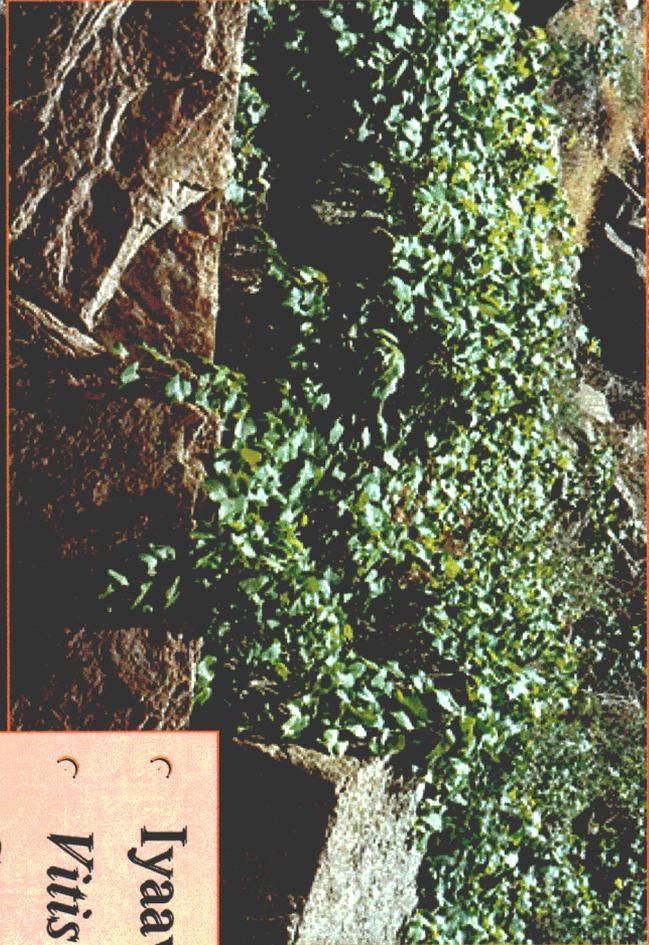


Pa'ante sawap,
pantusahwaw, to'ovi, tonov

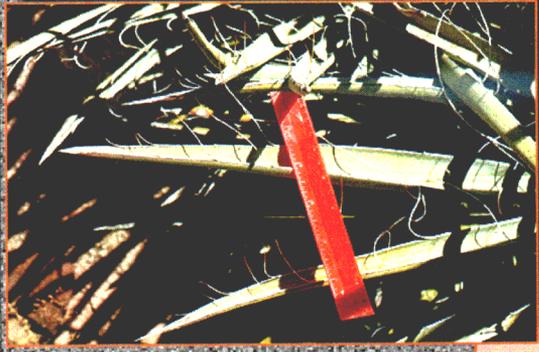
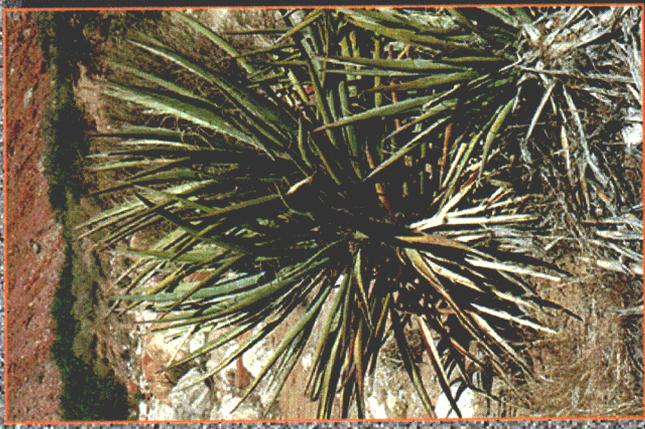
Typha latifolia

Broad-leaf cattail

Pa'ante sawap is an extremely important plant used for a number of purposes.



- Iyaavi, pukwupe, kuripsup, we'umpp
- *Vitis arizonica*
- **Canyon grape**
- Iyaavi is used as food. The fruit is eaten fresh. The leaves are used as a poultice or boiled as a tea to treat a sore throat.

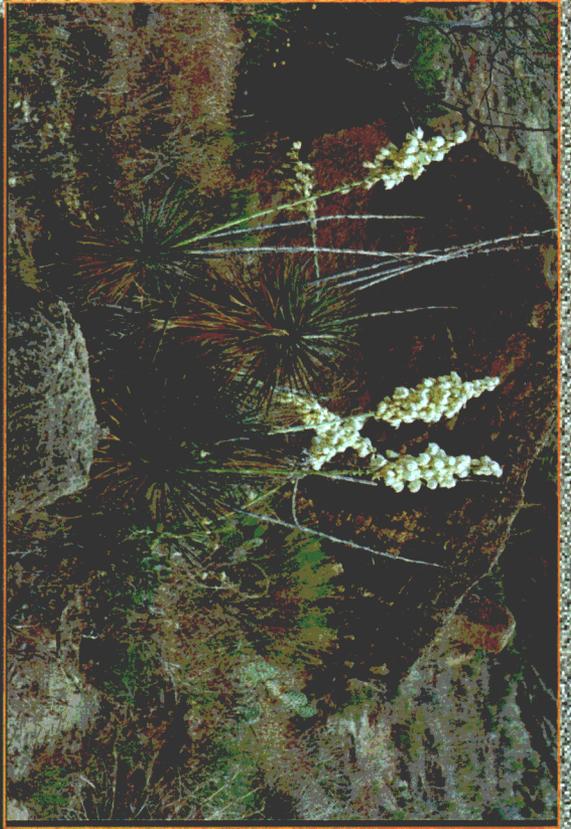


• **Tachempi, Uusiv, Wiisiv**

• ***Yucca baccata***

• **Banana yucca**

• Like the narrowleaf yucca, the **tachempi** has several uses.



Ushiv, wiisiv
Yucca angustissima
Narrowleaf yucca
Ushiv is used for a number of purposes.