

“Rock Island Line” Information Sheet

Listen to this song: <https://open.spotify.com/playlist/2r4hLH1F7T5Jb58VWsM6LA>

Rock Island Line

Well the Rock Is - land Line she's a might - y good road well the Rock Is - land Line it's the
road to ride Well the Rock Is - land Line it's a might - y good road If you want to ride you got to
ride it like you find it get your tick - et at the sta - tion for the
Rock Is - land Line. A B C Doub - le - U X Y Z The cat's in the cup - board but he don't see me
Rock Is - land Line.

The railroad in the song “Rock Island Line” was founded in 1847 as the Rock Island and LaSalle Rail Road Company and was reorganized several times. In 1880 it became the Chicago, Rock Island and Pacific Railway Company, operating for the next 100 years until 1980. (Adapted from <https://www.kshs.org/p/chicago-rock-island-and-pacific-railway-records/13753>)

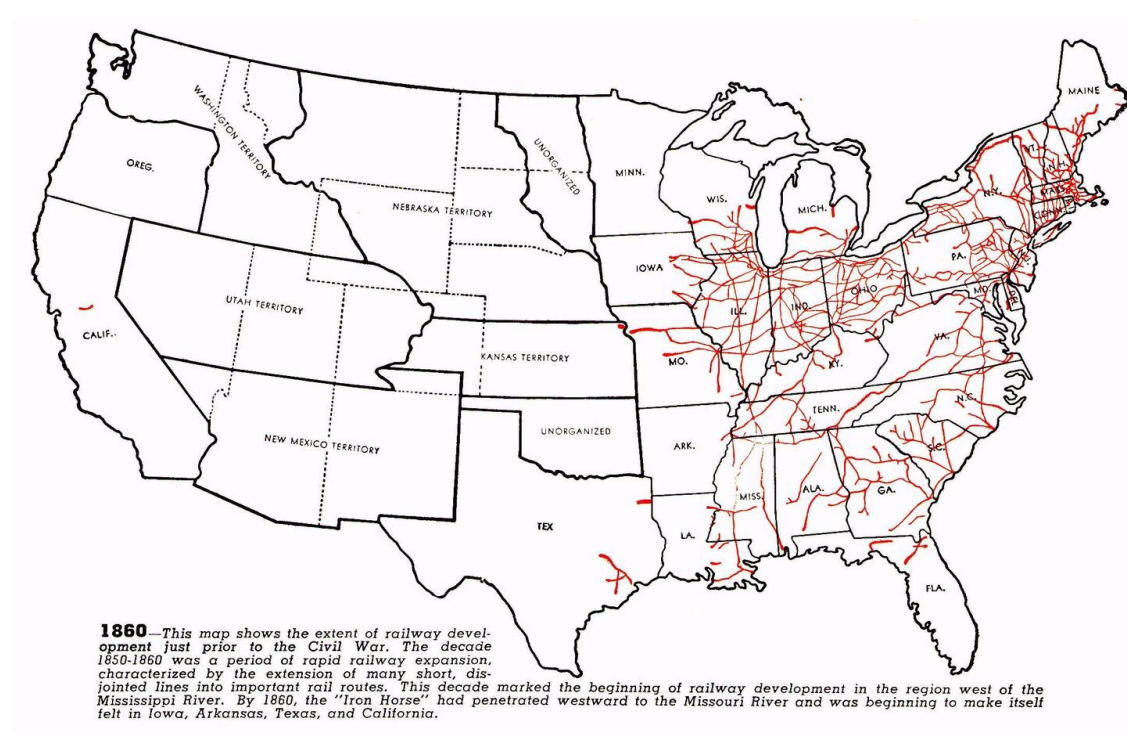
A large majority of railroad workers in the southern and some of the eastern states prior to the Civil War were African Americans. Some of the railroads owned slaves, while other railroads hired or rented slaves from slave owners. After the Civil War, newly freed blacks continued to work on the railroad in both the southern and northern states. (Adapted from https://www.standard.net/news/local/as-railroad-sesquicentennial-celebrated-black-contribution-to-the-line-remembered/article_0cc637be-a65a-59ae-bee0-f1993a53e738.html)

In traditional cultures around the world, work is often accompanied by song. Americans have developed work songs for many occupations, from agricultural jobs like picking cotton, to industrial ones, like driving railroad spikes. Work songs are typically sung for two reasons: to coordinate the labor of a group of people working together, which improves how well the work is done, and to relieve the boredom of a tedious job, which improves the lives of the workers. A good example of the kind of song needed to coordinate labor is the railroad work song. When hammering in spikes to hold down the rails and ties, workers swing ten-pound hammers in a full circle, hitting the spike squarely, one after the other, without faltering or missing. The best way to do this is to get the workers into a rhythm, which is traditionally provided by chants or songs. In the same way, realigning whole sections of railroad that have been shifted by trains--rails, ties, and all--requires a crew, called gandy dancers, to tap on the rails with hammers or pull on them with crowbars. If one man taps the rail alone, or five men tap it at different times, it won't move at all, but if five men tap it at exactly the same time, they can move it. Songs provide the rhythm to get them all tapping or pulling at the same time. One of the most famous work songs is "Rock Island Line." (Adapted from <https://www.loc.gov/collections/songs-of-america/articles-and-essays/musical-styles/traditional-and-ethnic/traditional-work-songs>)

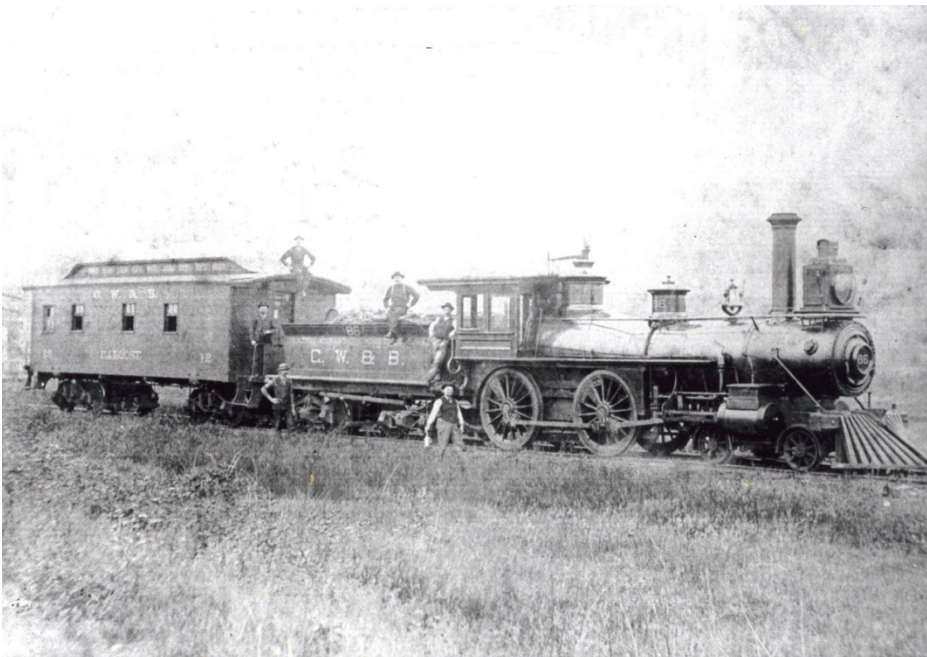
"Rock Island Line" was written in 1929 by Clarence Wilson, an engine wiper (cleaner) and a member of a singing group made up of African American employees of the Chicago, Rock Island and Pacific Railroad at the Biddle Shops freight yard in Little Rock, Arkansas. Although not originally a work song, it was soon being sung by the track workers who improvised additional lines, leading the song to evolve and change. The first audio recordings of the song were made in 1934 by musicologist John Lomax. He visited Cummins State Prison Farm in Arkansas and recorded a group of African American singers led by Kelly Pace. Huddie "Lead Belly" Ledbetter, a well-known blues singer, accompanied Lomax to the prison and soon after released his own recording where he turned the song into a story. A number of versions based on Lead Belly's recording were made popular by other professional musicians including Lonnie Donegan and Johnny Cash. (Adapted from <https://blogs.loc.gov/folklife/2015/07/folklore-of-trains-in-usa-part-one/> and Wade, Stephen (2012). *The Beautiful Music All Around Us: Field Recordings and the American Experience*. Champaign, Illinois: University of Illinois Press. pp. 49–50, 55.)

Possible Pictures for “Rock Island Line”

- A map of the railroads found in the United States before the Civil War.
(<https://stemfest.us/wp-content/uploads/2017/08/Map-Us-Railroads-1860-79-large-image-with-Map-Us-Railroads-1860.jpg>)



- A picture of a steam engine from 1870.
(https://www.american-rails.com/images/BOSW_JK_4-4-0.jpg)



- A picture of an African-American work team on a northern Virginia railroad in 1862 or 1863. During the US Civil War, free blacks and former slaves constructed many of the railroads for the Union. Photo by Andrew J. Russell. (<https://iowaculture.gov/sites/default/files/primary-sources/images/history-education-pss-afamcivil-railroad-source.jpg>)



- A picture of African American convicts working with shovels, possibly the singers of "Rock Island Line" at Cummins State Farm, Gould, Arkansas, 1934. (<https://picryl.com/media/african-american-convicts-working-with-shovels-possibly-the-singers-of-rock>)



“Drill, Ye Tarriers, Drill” Information Sheet

Listen to this song on YouTube: <https://www.youtube.com/watch?v=otWI9oNi0Rg>

- Search for “Smithsonian Folkways - Drill, Ye Tarriers”

Sheet music for “Drill, Ye Tarriers”: <https://www.bethsnotesplus.com/2013/03/drill-ye-tarriers.html>

Drill Ye Tarriers

American folk song

1. Ev - 'ry morn-ing at sev-en o'-clock, there's twen - ty tar - ri - ers a - work-in at the rock, And the

boss comes a - long and he says, "Keep still, and come down heav - y on the cast iron drill." So

Refrain

drill ye tar - ri - ers, drill. Drill ye tar - ri - ers, drill. Oh, it's work all day for

sug - ar in your tay, Down be - yond the rail - way, and drill ye tar - ri - ers, drill!

bethsnotes.com

2. Our new foreman is Dan McCann, I'll tell you sure, he's a blame mean man;
Last week, a premature blast went off, And a mile in the air went Big Jim Goff. *Refrain*
3. Next time payday comes around, Jim Goff was short one buck, he found.
"What for?" says he, then this reply. "You're docked for the time you were up in the sky." *Refrain*

This song was first published in 1888, but it was being sung before that. It was attributed to Thomas Casey (words) and, much later, Charles Connolly (music). The song is a work song, and it makes references to the construction of the American railroads in the mid-1800s. The word *tarriers* in the title refers to Irish workers, drilling holes in rock to blast out railroad tunnels. The word may mean either “to tarry” as in “delay,” or it could be a reference to “terrier” dogs, which dig their quarry out of the ground. (<https://www.bethsnotesplus.com/2013/03/drill-ye-tarriers.html>)

Vocabulary

attributed—to consider as the creator of

Irish Railroad Workers Information Sheet

By 1852, Ireland had lost nearly half its population because of the potato blight (a disease that killed the country's staple food crop) and the famine it created. While approximately one million Irish people perished from starvation, another two million left Ireland in the largest single population movement of the 19th century. Most of the exiles—nearly a quarter of the Irish nation—came to the United States.

(<https://www.uen.org/transcontinentalrailroad/downloads/G7IrishWorkersTranscontinentalRailroad.pdf>)

The discrimination faced by the Irish famine refugees was obvious. There were job advertisements that read “No Irish Need Apply.” The Irish filled the lowest and most dangerous jobs, often at low pay. The other working-class Americans saw the cheaper laborers taking their jobs, and didn't want them around. Many people in the government wanted to restrict immigration, especially from Catholic countries—including Irish Catholics. (<https://www.history.com/news/when-america-despised-the-irish-the-19th-centurys-refugee-crisis>)

The number of people needed to build the First Transcontinental Railroad was huge. The main laborers, the ones who laid the track, did back-straining work for days on end. They often worked in rough conditions, not making very much money. At first, Irish immigrants were the main builders of the Central Pacific Railroad. Irish workers were paid \$35 a month but were provided with living space (a tent). Many felt that the pay was not enough for what the work required. As a result, many Irish workers quit. To fill the gap, Central Pacific turned to Chinese immigrants. Railroad workers, whatever their country of origin, lived in makeshift camps right alongside the railroad line.

(<https://www.uen.org/transcontinentalrailroad/downloads/G7IrishWorkersTranscontinentalRailroad.pdf>)

In 1866, construction began in earnest for the Union Pacific, as newly arrived Irish immigrants and Civil War veterans showed up in pursuit of work, and money for that work. Former soldiers, convicts from eastern prisons, and, later along the route, Mormons living near the railroad in Utah Territory, joined the Irish workers. Roughly 3,000 Irish immigrants worked for the two railroads. Sanitation was a prime concern with Union Pacific workers. Food was the same almost every day, consisting mainly of beef, bread, and coffee. Workers lived in filthy conditions in the close quarters of the working camps.

(<https://www.uen.org/transcontinentalrailroad/downloads/G7IrishWorkersTranscontinentalRailroad.pdf>)

Railroad work was challenging. It consisted of digging, grading, and track-laying across the Great Plains for long hours, sun up to sun down through hard conditions. The style of labor was very military-like, with project managers swearing and shouting orders which workers were expected to obey like soldiers. Workers were paid three dollars a day, with food and lodging provided. They had only three breaks a day for meals. Harsh winter storms, Native-American raids, and a lack of supplies made track-laying difficult and slow. Irish immigrants faced discrimination and were sometimes viewed as dirty drunks. Even still, the railroad companies relied on their labor, and the Irish were valued as hard workers and good track layers. (Adapted from http://utahhistoricalmarkers.org/cat/rr/irish-railroad-workers/#_ftnref3)

Possible Pictures for “Drill, Ye Tarriers”

- A picture of Irish railroad workers posing on the track.
(<http://utahhistoricalmarkers.org/wp-content/uploads/2017/04/5a4395d358fe4ccfd0e3bcb79ea2edec.jpg>)



- Union Pacific Railroad Construction, 1868. Photo by A. J. Russell. Digital Image © 2008 Utah State Historical Society. All rights reserved.
(<https://collections.lib.utah.edu/details?id=440147>)



- A picture of men in Benton, Wyoming, of a “hell-on-wheels” town that sprang up with the building of the railroad.

(<https://www.wyohistory.org/sites/default/files/images/Benton%2C%20Wyo.%2C%201868%20UP%20collection.jpg>)



Photo by A. C. Hull, 1868

40- Jack Morrow at Benton, Wyo. Terr

“Drum Song of Fengyang” Information Sheet

Listen to the song: <https://www.loc.gov/item/ihas.200196394/>

- Search for “Library of Congress - Drum Song of Fengyang”

Sheet music for “Drum Song of Fengyang”: <http://folkmusiclinks.blogspot.com/2015/03/feng-yang-flower-drum-song.html>

Feng Yang (The Flower Drum Song)

Verse

Zuo sho luo you sho gu shou na luo gu
Zoh shoh loh yoh shoh guh shoh na loh guh

lai chang ge Bie de ge er wo ye bu hui chang
la ee chang geh Bee deh geh ehr wo yay boo hwee chang

Zhi hui chang ge Feng - Yang ge Feng feng - yang ge
zee hwee chang geh Feng - Yang geh Feng feng - yang geh

Refrain

yi yo ya. Drr ling dang piao e piao Drr ling dang piao e piao
yee yoh yah Drr ling dang pe ow eh pe ow Drr ling dang pe ow eh pe ow

Drr piao Drr piao Drr piao drr piao piao you drr ling dang piao e piao
drr pe ow Drr pe ow Drr pe ow drr pe ow pe ow yoh drr ling dang pe ow eh pe ow

Most of the Chinese immigrants who traveled to America in the 1800s were young men from rural backgrounds who only spoke Chinese. The majority came from the southern Guangdong region of China. They brought with them their own musical styles, including songs that told stories which often included lyrics about earlier Chinese migrant experiences.

“Drum Song of Fengyang” is about a wife complaining that her husband is lazy, while the husband complains that his wife has big feet. The song is well known in China. There are many similar songs with funny complaints about family life. It seems that those singing it chose to be funny even though life was difficult. The song was probably written during the late Ming Dynasty (1368–1644) in the Guangdong province. It was sung by flood refugees from the north of China who found themselves singing on city streets in southern China to earn money to survive. This explains why the song is sung in Mandarin, while the language of Guangdong is Cantonese. (<https://www.loc.gov/item/ihas.200197427/>)

Vocabulary

rural—living in the country, relating to farming

Chinese Railroad Workers Information Sheet

As the United States spread across the continent, railroads were needed to connect cities for both travel and the transportation of goods. Chinese workers immigrated in order to build railroads and to work in service trades. Most of these were Cantonese speakers from southern China. The majority were men, many of whom hoped to return to China or to earn enough money to bring their families to America at a later time. (<https://www.loc.gov/collections/songs-of-america/articles-and-essays/historical-topics/songs-of-immigration-and-migration/>)

Chinese workers left behind their families in search of jobs and opportunities in the United States. For nearly all of these Chinese workers, this was their first time being out of their home country and in a foreign land. Despite racial harassment, Chinese laborers worked hard. They were paid no more than \$30 a month and had to pay for their own living space and food from railroad stores. They sometimes lived in the underground tunnels they were constructing, some of which collapsed onto the workers. More than 1,000 Chinese workers died in rail-related accidents.

(<https://www.uen.org/transcontinentalrailroad/downloads/G7IrishWorkersTranscontinentalRailroad.pdf>)

The Chinese laborers proved to be tireless workers, and some 14,000 were working in hard conditions in the Sierra Nevada by early 1867. Reports from this time period indicate that few Chinese learned English. Thus, a translator was necessary. Chinese were paid less than white workers, and they were restricted to laborer roles. When the Chinese threatened to strike for higher wages, supervisors withheld their food, effectively breaking the strike. (See "Transcontinental Railroad" by David Dynak)

"Divided into gangs of about 30 men each, they work under the direction of an American foreman. The Chinese board themselves. One of their number is selected in each gang to receive all wages and buy all provisions. They usually pay an American clerk—\$1 a month apiece is usual—to see that each gets all he earned and is charged no more than his share of the living expenses. They are paid from \$30 to \$35 in gold a month, out of which they board themselves. They are credited with having saved about \$20 a month. Their workday is from sunrise to sunset, six days in the week. They spend Sunday washing and mending, gambling and smoking, and frequently, old timers will testify, in shrill-toned quarreling. . . ."

(Alta California, San Francisco, November 9, 1868. <http://cpr.org/Museum/Chinese.html>)

As much as Leland Stanford (the president of the Central Pacific Railroad) benefited from the hard work of Chinese people on the Central Pacific Railroad, he led efforts through the 1860s and 1870s to stop the legal immigration of Chinese to the United States. This resulted in the Chinese Exclusion Act of 1882, which banned further immigration of Chinese workers into the United States and was not repealed until 1943. This is the reason Chinese people stopped being the main maintenance workforce for the railroad by 1900. They were replaced by immigrants from Japan, Italy, Greece, and Mexico.

(<https://www.uen.org/transcontinentalrailroad/downloads/G7ChineseWorkersontheTCRR.pdf>)

For more information, see <http://cpr.org/Museum/Chinese.html>.

Possible Pictures for “Drum Song of Fengyang”

- A picture of Chinese railroad workers digging.
(<https://www.kuer.org/sites/kuer/files/styles/medium/public/201405/chinese-railroad-workers.jpg>)



- A picture of Chinese railroad workers in rocky terrain.
(<https://collections.lib.utah.edu/ark:/87278/s6ft8jvp>)



- A picture of a Chinese game: Chinese workers brought the game of Wei-Chi with them to the United States. Chinese railroad workers would have played this game in the evenings or on their days off to pass the time and to relax.
(<https://www.uen.org/transcontinentalrailroad/downloads/G7ChineseWorkersontheTCR R.pdf>)



“Echo Canyon” Information Sheet

Listen to the song: <https://www.loc.gov/item/ihas.200197140/>
(search for “Library of Congress – Echo Canyon sound”)

Sheet music for “Echo Canyon”: <https://www.8notes.com/scores/4358.asp?ftype=gif>

Echo Canyon



In the can- yon of E- cho there's a rail- road be- gun, And the Mor- mons are



cut- ting and gra- ding like fun; They say they'll stick to it un- til it's com- plete, For



friends and re- la- tions they're lon- ging to meet. Hur- ray! Hur- rah! The rail- road's be-



gun! Three cheers for our con- duc- tor, His name's Brig- ham Young! Hur- ray! Hur-



rah! We're light hear- ted and gay. Just the right kind of boys for to build a rail- way.

Verse: In the canyon of Echo there's a railroad begun
The Mormons are cutting and grading like fun
They say they'll stick to it until it's complete
For friends and relations they're longing to meet.

Chorus: Hooray, Hurrah! The railroad's begun
Three cheers for our contractor,
His name's Brigham Young.
Hooray, Hurrah! We're light hearted and gay.
Just the right kind of boys for to build the railway

Verse: Now there's Mr. Reed, he's a gentleman too
He knows very well what the Mormons can do
He knows in our work we are steadfast and true
And if Mormon boys start it, it's bound to go through

Chorus

Verse: We surely must live in a very fast age
We've traveled by ox-cart and then took the stage
But when such conveyance is all done away
We'll travel by steam-cars upon the railway

Chorus

Here is a transcription of speech from the sound recording: “This is L. M. Hilton. Ogden, Utah. I'm going to sing 'Echo Canyon' or 'Hooray, Hurrah! The Railroad's Begun.' Mormon boys and men, under the direction of Brigham Young, who helped build the railroad into Utah in 1868 and -69, composed this song, and it has been sung in Utah ever since.”

Vocabulary

stage—stage coach

conveyance—means of transportation (vehicle, car, bus, airplane)

gay—excited, happy, pleasant

Mormon Railroad Workers Information Sheet

In 1847, because of severe persecution for their religious beliefs, Mormon pioneers moved west from Nauvoo, Illinois, to what is now Utah, on lands near the Great Salt Lake. At the time, this was a region of Mexican territory inhabited by Native Americans. The area had been chosen by an advance party in 1846, followed by pioneers, many of whom set out on foot without horses or mules, pulling handcarts filled with their belongings. (<https://www.loc.gov/collections/songs-of-america/articles-and-essays/historical-topics/songs-of-immigration-and-migration/>)

Mormon leaders, though supportive of the Transcontinental Railroad, worried that the railroad would change their community. They felt the railroad brought both good and bad things. The railroad would increase immigration of Mormons to Utah and would reduce the costs of goods transported to and from Utah, but they worried it would also increase the number of undesirable people moving to Utah. To show his support for the Transcontinental Railroad in 1863, Brigham Young purchased five shares of stock of the Union Pacific Railroad valued at \$1,000 per share. Young signed a contract with the Union Pacific to build the railroad line from Echo to the shores of the Great Salt Lake, a distance of 150 miles. In the fall of the same year, Young contracted with Central Pacific officials to build the railroad from Humboldt Wells, Nevada, to Ogden, Utah, a distance of 200 miles. Young believed that this opportunity would benefit the people of Utah. It would create jobs during construction as well as after the railroad began operating. (<https://railroad.lindahall.org/essays/cultural-impacts.html>)

As survey and construction work neared Utah Territory, the Union Pacific gave Brigham Young the opportunity to complete early survey work as well as create part of the roadbed from the head of Echo Canyon to the Great Salt Lake. The Union Pacific offered to provide all the tools and equipment needed for the work and transportation. However, the Union Pacific did not provide the money and supplies they promised. This made it difficult to buy the necessary supplies and take care of the Mormon railroad workers. (<https://www.uen.org/transcontinentalrailroad/downloads/G7MormonRailroadWorkers.docx>)

Brigham Young hired several subcontractors to manage the work, including his son Joseph Young and John Sharp. Sharp had a hard time finding enough men who could leave their farms to work for him. Even with that difficulty, more than 2,000 Mormon men worked on the railroad construction project. At one point, the Union Pacific thought the Mormons weren't getting work done fast enough, and they sent their own workers to work on the tunnels. They found the Echo and Weber canyons were the most difficult terrain through which the Union Pacific had to build. One month later, the Union Pacific superintendent Samuel Reed decided that the railroad employees were making less progress than had been made by Mormon workers. He asked the Mormons to resume work on the tunnels. (<https://www.uen.org/transcontinentalrailroad/downloads/G7MormonRailroadWorkers.docx>)

In the 1860s, the officials of Union Pacific and Central Pacific were almost the only non-Mormon citizens of the United States who had warm, friendly feelings toward the Mormons. So successful had anti-Mormons been in their hateful propaganda that almost no one understood or appreciated the Utah pioneers. But the railroad officials appreciated the Mormons. Their presence meant help in building the road and customers to use it when it was built. (http://cpr.org/Museum/Stewart-Iron_Trail.html)

propaganda—information that is designed to mislead or persuade

Possible Pictures for “Echo Canyon”

- Mormon workers digging the Union Pacific’s Deep Cut #1 through Weber Canyon, 1868. (https://www-tc.pbs.org/wgbh/americanexperience/media/gallery_images/tcrr_gallery_09.jpg)



- A large group of Mormon emigrants, 1866. From the Utah State Historical Society. (https://www-tc.pbs.org/wgbh/americanexperience/media/gallery_images/tcrr_gallery_04.jpg)



- A picture of a Rocky Mountain Glee Club.

(<http://picturethis.museumca.org/pictures/rocky-mountain-glee-club-echo-city>)

A reporter visited the Echo and Weber Canyon work sites and reported that “after the day's work was done, the animals turned out to herd and the supper over, a nice blending of voices in sweet singing proved that the materials exist among the men for a capital choir, and there is some talk of organizing one.” (http://cpr.org/Museum/Stewart-Iron_Trail.html)



“Ainkappata” Information Sheet

Listen to the song: https://digitalcommons.usu.edu/usupress_pubs/24/

- Download audio track 02

Written words for the song come from p. 30 of the following PDF:

https://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1023&context=usupress_pubs

Ainkappata

Ainkappata yoowennekinna,

Ainkappata yoowennekinna.

Aiyoo wainna aiyoo wainna,

Aiyoo wainna aiyoo wainna.

Ainkappata yoowennekinna,

Ainkappata yoowennekinna.

Aiyoo wainna aiyoo wainna,

Aiyoo wainna aiyoo wainna.

Ainkappata

‘Red Currant’

Ainkappata

red currant

yoowennekinna,

gently-stand (dur)-moving

Aiyoo wainna aiyoo wainna,

rhythmical song words

(similar to how we might sing “ooh” or “la-la-la” in American songs)

An English translation that’s easier to sing is “Red currants swaying gently.”

This is a *natayaa* song. *Yoo* is the sung form of the root word *yuu(n)* which means “gentle, peaceful, still.” *Ainkappata* is a medicinal plant.

natayaa—parade, walk in a procession

The Shoshone tradition shares different kinds of *hupia*, or poetry songs. *Natayaa hupia* are very ancient songs, which are sung in the ritual called *natayaa*, performed especially before the round dance. The round dance is a social dance, meaning others can participate in the dance. In this ritual, an elder or several elders lead a procession of people singing the songs. The people march counterclockwise to the dance ground, which has a pine-nut tree or an aspen planted in its center. Then they offer prayers to the “Maker of People” for a good harvest that year and for harvests to come in the future. The people then purify themselves by washing themselves and putting red ochre (a special colored dirt) or white clay on their bodies. Afterwards, the round dance begins.

The poetry songs presented here are a gift and legacy from the Shoshone people to the world. The songs are wonderful pieces of music, often with rhythms and melodies that differ from the classical European tradition. They can only be fully appreciated as pieces of sung verse, not simply printed on a page. (https://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1023&context=usupress_pubs, p. 18; additional information on how to pronounce the Shoshone words can be found on pages 28–32 of the PDF, listed as pages 14–18 in the book)

Native American Information Sheet

The Native American people who lived in the American West are not all the same. Different tribal groups spoke different languages, followed different customs, nurtured families, maintained friendships with some groups, and fought against others. Even though all Native Americans faced similar challenges as people advanced into their homelands, they did not all respond to the migrants, settlers, and railroad builders in the same way. The Pawnee people cultivated friendly relations with American settlers, and they formed a strong alliance with the US Army to defend the Transcontinental Railroad against the Pawnees' traditional Native American enemies, the Lakota and Cheyenne peoples.

(<https://www.uen.org/transcontinentalrailroad/downloads/G7IndigenousEncountersTranscontinentalRailroad.pdf>)

By 1860, many Native American tribes, including the Lakota, Cheyenne, and Arapaho, had made deals with the US government by signing treaties and had lost the rights to most of their land. Most of the treaties were not kept by the federal government. The construction of the Transcontinental Railroad had drastic consequences for the native tribes of the Great Plains. The railroad was built in their traditional hunting grounds and caused wildlife to disappear. This was very traumatic to the Plains tribes because they depended on the bison for food, clothing, and many other things. Many tribes felt threatened by the railroad and tried to defend themselves. Some Native Americans tried to prevent the railroad from being built by attacking white settlements. They attacked the railroad tracks, the machinery, and the workers themselves. The railroad builders fought back. They knew that the Plains tribes needed the bison to survive. They decided to kill as many bison as possible in order to get rid of the tribes.

(<https://dp.la/exhibitions/transcontinental-railroad/human-impact/native-americans>)

General William Tecumseh Sherman wrote of the Indians in 1867, "The more we can kill this year, the less will have to be killed the next year, for the more I see of these Indians the more convinced I am that they all have to be killed or be maintained as a species of paupers." Sherman also had another plan: "Kill the buffalo and you kill the Indian." Sherman knew that as long as the Lakota Sioux hunted buffalo, they wouldn't leave. In a letter, Sherman wrote that as long as buffalo roamed those parts of Nebraska, "Indians will go there. I think it would be wise to invite all the sportsmen of England and America there this fall for a Grand Buffalo hunt, and make one grand sweep of them all." ("The Transcontinental Railroad" document by David Dynak)

pauper—a very poor person

After the Bear River Massacre in 1863, in which the US government killed 350 Shoshone people, the Shoshone were wary of the white man, especially his intentions. The Shoshone observed from a distance the building of the railroad. They were fascinated by the little men with long, single braids who worked feverishly, like ants. The workers moved fast and quick and rarely stopped to rest. The Shoshone knew the men were not white. They called them "yellow." A story is told about one of these Chinese men who was hurt while working and was "released" because of his injury. He didn't get paid because he could no longer work. The Shoshone took him in and helped him heal. He stayed with the Shoshone for a bit and then left. The man said he had been working to make money to return back to his home and family. Home, they assumed was across the waters. The Northwestern Shoshone were herbalists. They were hunters and gatherers who knew the land well. They knew the seasons of plants and were very familiar with the medicinal value of them. When help was given to the railroad men, it was done cautiously to avoid any conflict. Maybe that's why you don't hear too much about the Indians

during this time. 1863 changed a lot of things. (Oral history account about the Shoshone and the railroad shared by Patty Timbimboo-Madsen)

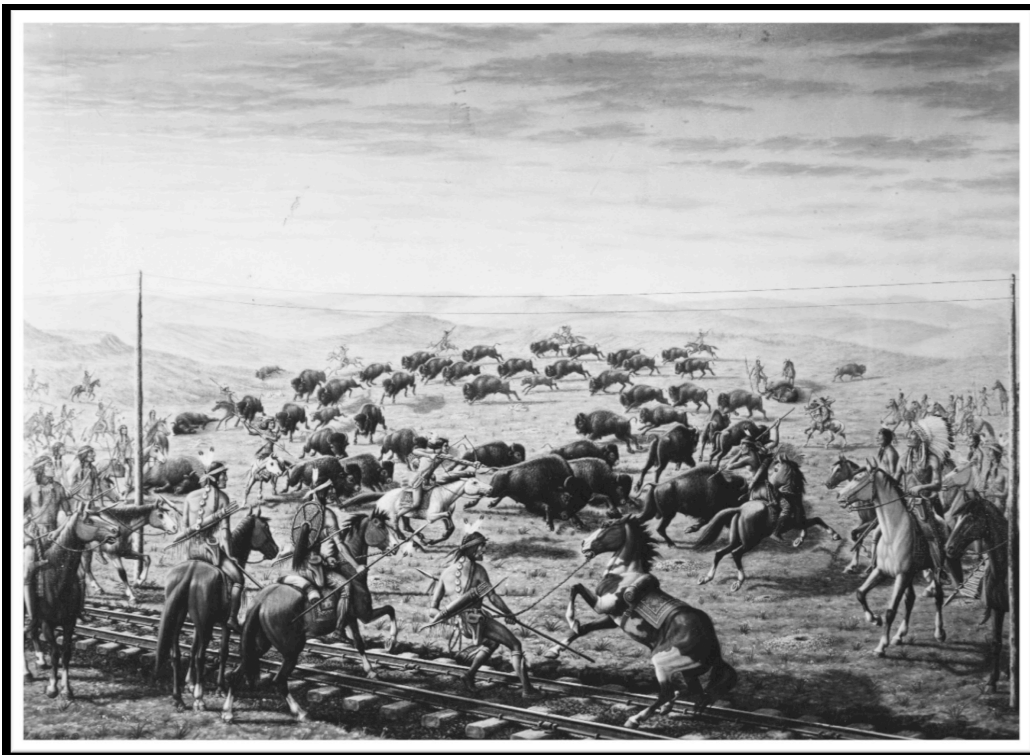
Through the 1860s, the Shoshone continued to follow the food gathering traditions, but this changed due to the loss of land to non-Indians moving into the area. The completion of the railroad made matters worse. A large number of emigrants could now easily reach Utah and compete with the Shoshone and other Indian groups for land and resources. The railroad created a new town, Corinne, Utah, in the heartland of the Shoshone domain, a development that from its beginning proved to be problematic to the Indians. (<https://www.up.com/goldenspike/sacramento-promontory.html>)

Possible Pictures for “Ainkappata”

- A picture of Pawnee villages that were comprised of earth lodge homes, from Kansapedia, Kansas State Historical Society. (<https://www.kshs.org/kansapedia/pawnees/15611>)



- “Cheyenne Indians and buffalo on Union Pacific railroad tracks.” Painting by Jakob Gogolin, 1930. Courtesy of Utah State Historical Society. (<https://www.uen.org/transcontinentalrailroad/downloads/G7IndigenousEncountersTranscontinentalRailroad.pdf>)



- "Shoshone Indians at Corinne [Utah]." Photograph by Eadweard Muybridge, 1830-1904, in the collection *Native American Photographs*.
<https://americanantiquarian.org/nativeamericanphotographs/items/show/350>



- "Corinne, Utah, 1869." Andrew J. Russell. Photo courtesy Ogden Union Station Archives. This town was created as the railroad was being built. In the photograph you see buildings made out of canvas and boards, set up haphazardly practically overnight. The area on the lower Bear River surrounding the town had been a traditional winter camping spot for the Shoshone. https://www.standard.net/lifestyle/utahs-corinne-a-hell-on-wheels-townij/article_fa23adb9-c462-536d-8bd1-001382fab82d.html

