

Paiute Federal Recognition Choral Reading

Choral Reading Parts

ALL

GROUP 1

GROUP 2

GROUP 3

GROUP 4

GROUP 5

NARRATOR 1 (from GROUP 1)

NARRATOR 2 (from GROUP 2)

NARRATOR 3 (from GROUP 3)

NARRATOR 4 (from GROUP 4)

NARRATOR 5 (from GROUP 5)

To encourage fluency, ask the students to use their finger to follow along as the text is being read. Help students prepare for the choral reading by having them highlight in yellow the lines just before their lines, and putting yellow brackets around their own lines as you read through all the information the first time. After the initial teacher reading, have the students do the choral reading all together as a class.

NARRATOR 1: The Paiute Indian Tribe of Utah, or “PITU” as it is often called, was created on April 3, 1980 by an act of Congress.

NARRATOR 2: The Tribe consists of five constituent bands.

ALL: Constituent means being part of a whole.

NARRATOR 3: Those five bands are:

GROUP 1: Cedar

GROUP 2: Indian Peaks

GROUP 3: Kanosh

GROUP 4: Koosharem

GROUP 5: Shivwits

NARRATOR 3: Although now grouped together as one tribe, these five bands have independent identities as communities that date back hundreds of years.

ALL (slowly): Together, the Paiute tribe is engaged in a long, slow climb back from near destruction.

GROUP 1: As Western settlers moved in, they changed the Indian lands so much it was impossible for the Paiutes to sustain their former way of life.

GROUP 2 (*getting softer*): Their numbers, once in the thousands, dwindled to less than 800.

GROUP 3 (*getting louder*): And various United States Government actions only made things worse.

NARRATOR 4: Prior to 1954, each band (except the Cedar Band) of Paiutes had its own separate reservation and functioning sovereign Tribal government.

NARRATOR 5: What's a reservation? What does sovereign mean?

NARRATOR 1: A federal Indian reservation is an area of land reserved for a tribe under treaty or other agreement with the United States as permanent tribal homelands.

NARRATOR 2: And sovereignty means the full right and power to govern oneself.

GROUP 4: The tribes on each reservation were sovereign and not subject to federal laws.

NARRATOR 3: These bands were each a federally recognized tribe and had a government-to-government relationship with the United States.

NARRATOR 4: Some of their tribal rights included federally guaranteed tribal hunting, trapping, and fishing.

GROUP 5: Many had written their own constitutions.

NARRATOR 5: And they did not have to pay state government taxes.

NARRATOR 1: As a federally recognized tribe, the United States was also obligated to protect their tribal treaty rights, lands, assets, and resources.

ALL: But in 1954 Indian policy took a huge step backwards.

NARRATOR 2: Utah Senator Arthur V. Watkins, chairman of the Senate Interior Committee Subcommittee on Indian Affairs, promoted the passage of a law which resulted in the termination of all federal responsibility over these Indian tribes.

NARRATOR 3: Watkins pushed for termination of Utah Indian groups, including the Shivwits, Kanosh, Koosharem, and Indian Peaks Paiutes.

GROUP 1: Under this law, these tribes were no longer federally recognized.

GROUP 2: They lost their sovereignty

GROUP 3: Federal tax protection

GROUP 4: Health and education benefits

GROUP 5: and agricultural assistance.

GROUPS 1 & 2: The government hoped that passing this law would make it easier for the tribes to become part of the surrounding non-Indian communities.

GROUPS 3, 4, & 5: But instead, it brought

ALL (*whisper*): Devastation.

NARRATOR 4: Before this termination law was passed, Paiute people had been able to travel their lands with freedom, not fearing punishment from the U.S. government.

NARRATOR 5: Now they were forced to deal with a new set of unfamiliar laws and beliefs.

NARRATOR 1: In addition, when termination came, few Paiutes had jobs to earn money.

NARRATOR 2: Without a source of income, they couldn't pay property taxes and lost thousands of acres of former reservation land.

NARRATOR 3: And many, many Paiutes were dying at 30 or 40 years of age due to lack of health resources or lack of income to meet their needs.

NARRATOR 4: A lot of these people passed away because of liver disease caused by consuming alcohol. Diabetes and other diseases also led to many deaths.

GROUPS 1 & 2: Nearly one half of all Tribal members died during the termination period.

GROUP 3: Their pride and culture were dying too.

GROUP 4 & 5: Their language was being lost.

NARRATOR 5: Paiute children growing up had to struggle with not having a culture. They were no longer considered Indian. They were supposed to be white, just like everybody else.

GROUP 1: But they weren't just like everybody else.

NARRATOR 1: In 1975, the five Paiute bands began their efforts lobbying Congress, asking them to restore their federal recognition.

NARRATOR 2: The Paiute's hard work paid off on April 3, 1980. Their tribal status was restored, but now with the five bands united as the Paiute Indian Tribe of Utah.

NARRATOR 3: The five Paiute communities that had been independent for many generations became

ALL (*strong*): One federally recognized tribe.

NARRATOR 4: With this reorganization, they were again able to create their own government and once again feel pride in their heritage. Their Tribal Council consists of six members: one from each band area and a Tribal Chairperson.

NARRATOR 5: Following the restoration of federal recognition, the Paiute Restoration Act also started a process to recover the Paiute lands that had been lost.

NARRATOR 1: In 1984 they received new acres, but only about 4,800 of the 15,000 they lost.

NARRATOR 2: The Paiutes have struggled for more than 100 years to obtain a small place to call home and to live free.

NARRATOR 3: That small place, the PITU Reservation, consists of ten separate sections of land located in four southwestern Utah counties.

GROUP 2: The PITU headquarters are located in Cedar City, Iron County, Utah.

NARRATOR 4: Since the restoration, there have been significant improvements in Paiute health care, economic development, education, and the preservation of their cultural heritage and way of life.

GROUP 3: But there is still work to be done.

GROUP 4: As of December 31, 2018, the total number of tribal members among the five bands was 921.

NARRATOR 5: The effort to secure water rights and land to preserve their culture and way of life still goes on.

NARRATOR 1: Now the Tribe is seeking to rebuild and regain its culture, sovereignty, and autonomy, as well as provide for its people.

GROUP 5 (*slowly*): The struggle is long and difficult

ALL (*strong*): But the Paiute will survive.

<https://www.utahpaiutes.org/our-history/>

<https://archive.slttrib.com/article.php?id=2532426&itype=CMSID#gallery-carousel-446996>

<https://historytogo.utah.gov/paiute-indians/>

<https://www.nps.gov/articles/survival-of-the-southern-paiute.htm>

<https://www.bia.gov/frequently-asked-questions>

Paiute Band Names Phonetic Pronunciation Guide

Accented syllables are noted with the diacritical marking (') preceding the syllable which is accented.

Shiwits ('ʃɪ - vɪts)

[ʃ] as in shell

[ɪ] as in bit

[v] as in vet

[ɪ] as in bit

[t] as in team

[s] as in sea

Kanosh (kə - 'nɔʃ)

[k] as in key

[ə] “schwa” as in appeal

[n] as in night

[ɔ] as in oss

[ʃ] as in shell

Koosharem (ku - 'ʃɛ - rəm)

[k] as in key

[u] as in uoot

[ʃ] as in shell

[ɛ] as in et

[r] as rose

[ə] “schwa” as in appeal

[m] as in moon