

Gallery Walk

A Gallery Walk is when students walk freely around the room to different stations observing photos, posters, artifacts, and/or illustrations. These visuals can be hung up on the walls, or even displayed on tables throughout the room.

Gallery walk items:

1. Pictograph
2. Petroglyph
3. Storied Rock Panel
4. Pictography--An example of picture writing on another surface other than rock
5. Picture of vandalized storied rocks
6. Tumpituxwinap (word strip)
7. Picture of Paiutes from the past
8. Picture of Paiutes in the present
9. Paiute homeland geography
10. Map of Paiute reservation lands
11. Bighorn Sheep
12. Ideograph (word strip)
13. Egyptian/Chinese characters

Descriptive paragraphs for each item

1



Jessica Petersen <https://www.flickr.com/photos/kittygutz/3079816704>

2



Kevin Bond <https://www.flickr.com/photos/bondomania/514271224>

3



https://commons.wikimedia.org/wiki/File:Horse_Rider_Ute_Tribal_Rock_Art_at_Arches_National_Park.jpg

4



<https://www.lofty.com/products/basket-paiute-90678-1-1pydnw>

5



CC BY 2.0 James St. John (owner) <https://www.flickr.com/photos/jsjgeology/22868086482/in/photostream/>

6 Təmpituxwinap

(/tu:m pi' tu qwai' nap/)



<https://www.nps.gov/cebr/learn/historyculture/the-southern-paiute.htm>

L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University

<https://contentdm.lib.byu.edu/digital/collection/GEA/id/3015>

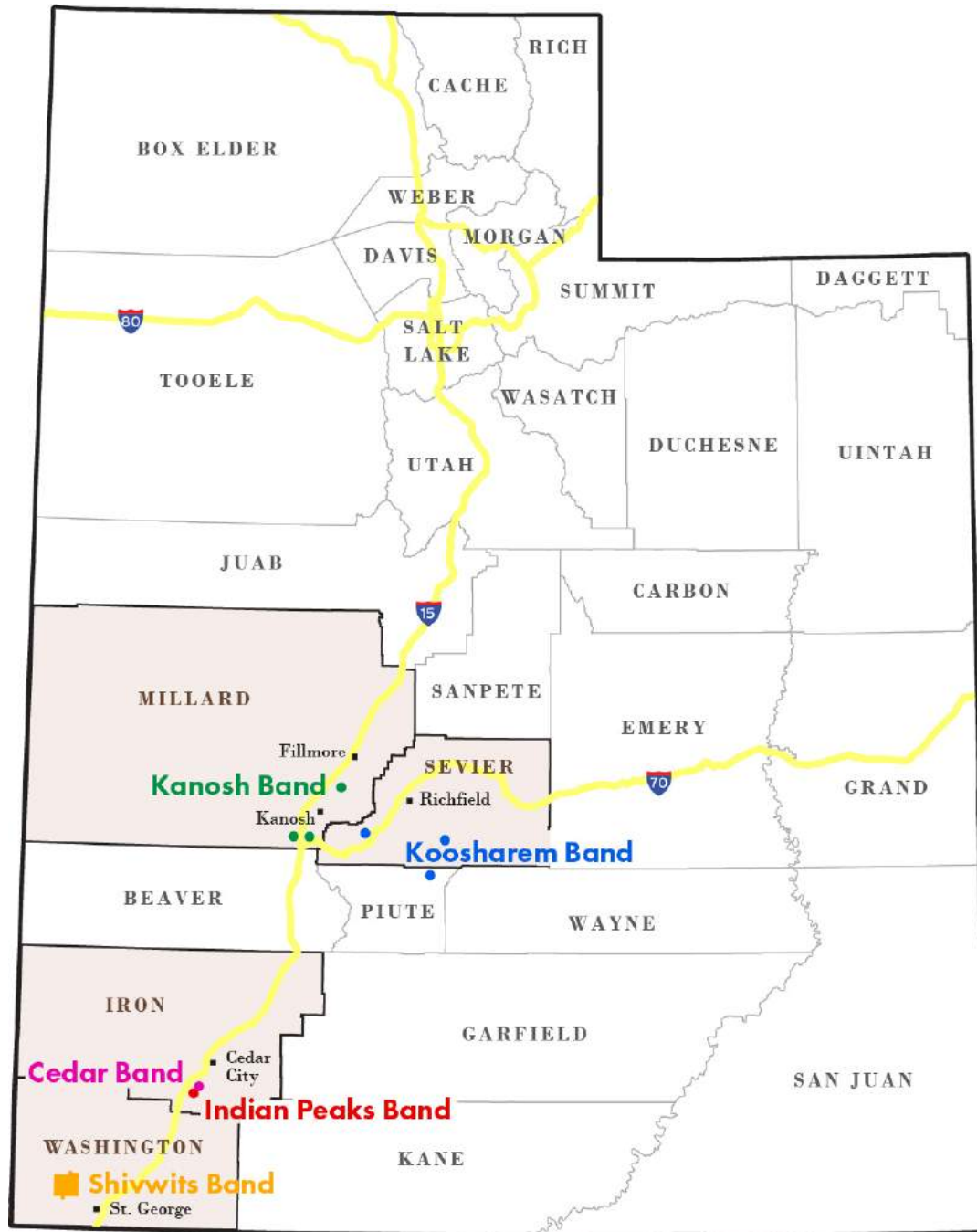
8



<https://www.utahpaiutes.org/culture/> https://www.youtube.com/watch?time_continue=193&v=XusETrEjeOE&feature=emb_logo



Frans-Banja Mulder [https://commons.wikimedia.org/wiki/File:Dixie_National_Forest,_Red_Canyon_-_panoramio_-_Frans-Banja_Mulder_\(4\).jpg](https://commons.wikimedia.org/wiki/File:Dixie_National_Forest,_Red_Canyon_-_panoramio_-_Frans-Banja_Mulder_(4).jpg)





<https://www.flickr.com/photos/gee01/22286905678>

Ideograph

	<i>Fish</i>	<i>Bird</i>	<i>Ax</i>	<i>Arrow</i>	<i>Bottle</i>
M E S O P O T A M I A					
E G Y P T					
C H I N A					
	魚	鳥	戚	矢	壺

1. **Pictograph:** Pictographs are painted onto a surface and can refer to a panel of drawings or a single symbol. This picture shows a painting done on a rock face in Sego Canyon in the Utah desert sometime between 6,000 BC and 2,000 BC. Many pictographs like this are found in caves because it provides protection from weather (especially rain) that could damage or erase the painted symbols.
2. **Petroglyph:** A petroglyph is a symbol that has been carved or pecked into a rock. The word comes from Greek: “petro” meaning "stone," and “glyph” meaning "carve.” The rock wall in this photo is found in Zion National Park, an area where Southern Paiutes and their ancestors have lived for thousands of years. These symbols communicate and document stories or historical events that were considered worthy of the time it took to carve the symbols into the rocks.
3. **Storied Rock Panel:** This petroglyph panel is found near Wolfe Ranch in Arches National Park. It was likely carved after 1600 when horses were introduced to native tribes by Spanish explorers. Some of the symbols in this panel include bighorn sheep and men on horses. These are not simply drawings or doodles, but can communicate a story about the lives of the people who created them. The symbols in a panel provide meaning to the other symbols surrounding them. Sometimes the flow of information goes from left to right, like we read words in a book, or at other times it will go right to left or might even be meant to be read as a whole, without one specific symbol coming first.
4. **Vandalism of Storied Rocks:** Some people who visit storied rock sites, like Newspaper Rock in Utah, are not respectful of the history and culture that is shown in the panel. In the top of this picture you can see letters that have been scratched into the surface of the wall above the original petroglyphs. At other petroglyph sites, people have cut out parts of the rock that have petroglyphs and removed them, or even used spray paint to cover the storied rocks. Not only is this damaging the history and cultural significance of places that are supposed to be protected, but it is also illegal. This vandalism prevents other visitors from enjoying and learning about rock writing.
5. **Pictography:** This Paiute willow open bowl basket is an example of pictography, or picture writing, on a surface other than rock. Pictography (picture writing) is used to refer to writing upon any and all surfaces. Although rock writing, including petroglyphs and pictographs, is a type of pictography, pictography can also include painting on hides and designs on Indian regalia, beadwork, or baskets like the one pictured. The symbol on this basket, which is also found in many storied rocks, means “the four directions.”

6. **Tumpituxwinap:** (IPA “tu:m pi’ tu qwaɪ’ nap”) The literal translation in Southern Paiute is “rock story,” but a closer meaning would be “storied rocks.” “Tumpituxwinap” refers to any messages left upon rocks, whether carved (petroglyph) or painted (pictograph). The Southern Paiutes share that there are many varieties of petroglyphs and pictographs, and no single English term completely conveys the diversity of meanings found in the Southern Paiute word “tumpituxwinap.” In the English language, the term rock art has come to be the gloss for both petroglyphs and pictographs. The term rock art is widely used but is an inaccurate description and conveys the opposite message that the Southern Paiute people wish to convey about pictographs and petroglyphs. Even though it also is not a perfect translation, we refer to the petroglyphs and pictographs as rock writing, because the images left were meant to tell of the people who had inhabited the lands, describe their livelihoods, the battles they fought, the food sources they knew about, and the legends they told. Another Paiute term that has been used is “*Nisumaip tumpim po’okant*,” which literally means “having an important story told by symbols on a rock.”
7. **Picture of Paiutes from the past:** This photograph is titled “Indian Camp, Kanosh Utah.” It was taken by George Edward Anderson sometime between 1880-1920. During this time, many Paiutes lived in wickiups. The Paiutes called them “*kahns*” (IPA “ka:nz”), their word for home. Wickiups are small round or cone-shaped houses made of a willow frame and covered with brush. At times they also used tipis. Because they moved frequently from place to place as they hunted and gathered food and resources, they needed homes that were portable or easy to build. Within the bands, the Paiutes lived in independent groups of three to five households or about 15-30 people. Both types of shelters can be seen in this photo of a Kanosh band family of Southern Paiutes.
8. **Picture of present-day Southern Paiutes:** There are over 900 members of the Paiute Indian Tribe of Utah today. Some of the Southern Paiute people live on reservations, but many live in communities around Utah, Arizona, and Nevada. They live in modern homes and wear clothing like you are wearing. Some Southern Paiute people still have traditional clothing but they only wear it on special occasions. This photo was taken at Yevingkarere Camp (the name means big pine sitting), a Southern Paiute Youth Camp that helps Paiute children connect to their cultural roots. At camp they learn about their homeland and heritage from their tribal Elders. Some things they teach at this camp are the Paiute language and how to do the Native American universal sign language, like you are learning now.

9. **Southern Paiute geography and traditional lands:** Southern Paiutes lived in Utah, Arizona, Nevada, and parts of California. The Paiute traveled to various areas throughout the year to harvest food and natural materials in the appropriate seasons. During spring, in the lower valleys, the Southern Paiute practiced floodplain gardening, creating reservoirs and irrigation ditches to water corn, squash, melons, gourds, sunflowers, beans, and wheat. After planting their crops, the Paiute often journeyed high up to the meadows and forests of the surrounding plateaus. There the Paiute gathered berries and plants and hunted mule deer, elk, bighorn sheep, antelope, woodchucks, and rabbits.
10. **Map of Southern Paiute Lands:** This map of Utah shows where bands of the Southern Paiute hold reservation lands. The Paiute Indian Tribe of Utah reservation areas are currently in Washington, Iron, Millard, and Sevier counties. The colored circles mark land held by a specific band within the tribe, and the black circles mark Utah cities. The yellow lines are interstate highways. The original Paiute homeland spanned more than thirty million acres. The first Paiute reservation was established in 1891 on the Santa Clara River west of St. George and was federally recognized in 1903. After this, three other Paiute reservations were created in the early 1900s. In 1954, a federal law was passed that terminated the recognition of four distinct Utah Paiute Tribes. Through hard work, the federal trust relationship was restored and the five Bands were reorganized as the Paiute Indian Tribe of Utah on April 3, 1980. They later received new reservation lands, but only about 4,800 acres of the 15,000 they lost after termination.
11. **Bighorn Sheep:** Bighorn sheep live near mountains in Southern Utah, where they can climb steep rock cliffs. They are herbivores, which means they only eat plants. Male sheep are called rams, and female sheep are called ewes. To impress ewes, the rams will run toward each other and hit other rams with their horns to show how strong they are. The symbol of the bighorn sheep is one of the most common pictographs to find. However, the common sheep symbol often does not represent an actual bighorn sheep, but is instead a means to express the action or direction being shared in the rock writing, like how the two sheep represent “following” in “Mary Had a Little Lamb.” The bighorn sheep, called a mountain sheep or “Nah’gah” by the Paiutes, is one of the Paiute people’s most sacred animals. Legend tells that the mountain sheep stepped forward to sacrifice their lives so the Paiute could survive when times were tough and food was scarce. They were one of the main food sources for the “Nuwu,” meaning “the people” in Southern Paiute. The mountain sheep are their protectors who watch over them through sickness and droughts. The Shivwits band has a Mountain Sheep Dance to honor the Mountain Sheep

and to thank him for sacrificing his life to provide food for them. Even though the Mountain Sheep dies in the dance, it teaches that hunting is not a sport but a way of life and with every life taken, thanks is given to the Mountain Sheep for sacrificing his life for the Paiutes to live.

12. **Ideogram/Ideograph:** The word ideograph comes from two Greek words ἰδέα *idéa* "idea" and γράφω *gráphō* "to write," so it literally means to write an idea. An ideogram or ideograph is a symbol that is used to represent an idea, concept, word, or phrase. Instead of writing out a whole sentence using letters and words, you could communicate the same ideas by using a symbol. Ideograms can be understood by people who speak different languages, which makes them useful messages to leave behind. Native American pictography, ancient Egyptian hieroglyphics, and Chinese characters are all examples of ideographic writing.
13. **Chinese and Egyptian Characters:** Ancient Chinese and Egyptian cultures are known for writing using ideograms. Instead of using letters like English and roman-based languages, Egyptian and Chinese are written using characters like the ones shown in this picture. The top pictures in each box are pictograms, or symbols that actually represent the object. Over time, the pictures changed little by little to the characters in the bottom of each box. These are no longer pictograms, but still represent the same words the more ancient top pictograms showed. However, without knowing the specific language, these symbols are harder for others to understand.